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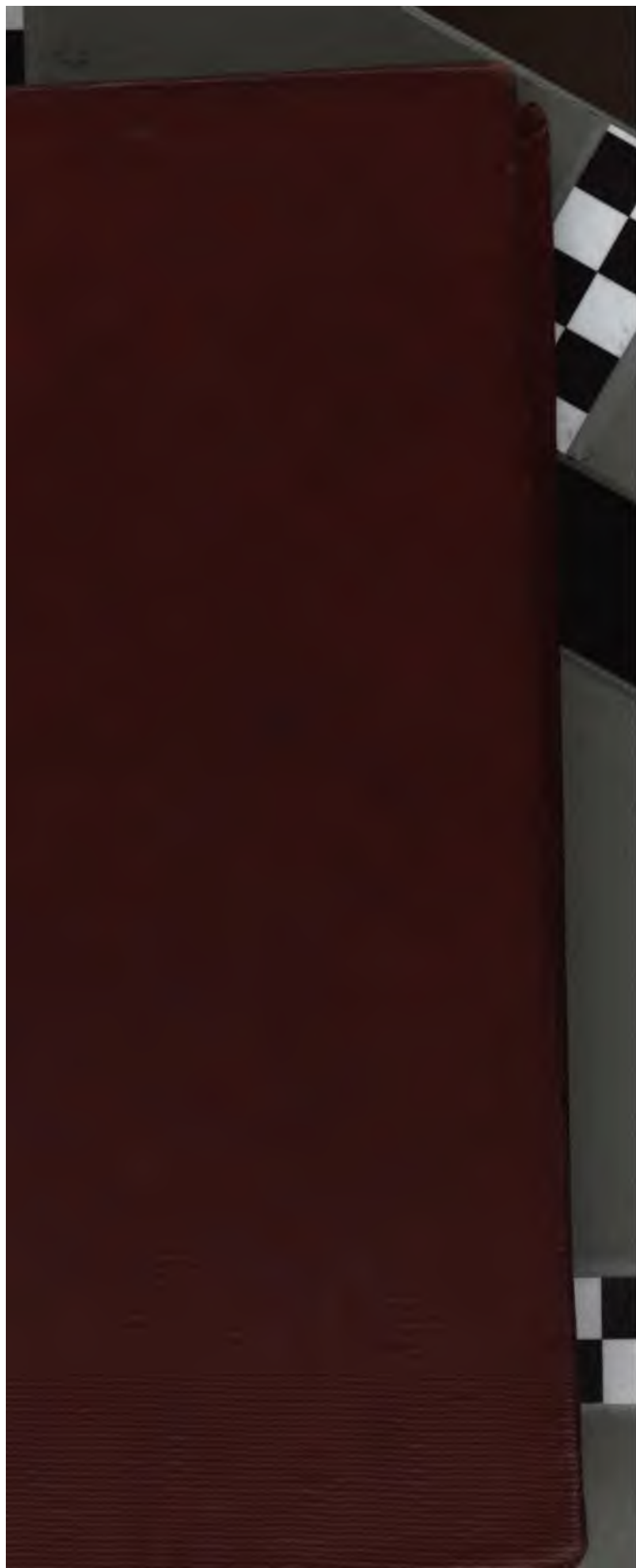
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Crowell



Crowell

THE
IDENTITY
OF
PRIMITIVE CHRISTIANITY
AND
MODERN SPIRITUALISM.

BY
EUGENE CROWELL, M.D.,

AUTHOR OF "THE SPIRIT WORLD, ITS INHABITANTS, NATURE, AND PHILOSOPHY," ETC.

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PREFACE.

By certain reviewers of the first volume of this work (not Spiritualists), it has been stated as an objection, that Christianity and Spiritualism have not been formally presented and compared as systems in their credal and doctrinal aspects, showing their unity of character from these points of view. My answer to this is, there is the same diversity in many important respects between the Christianity of our day and Modern Spiritualism, that there is between the former and Primitive Christianity, and it has not been my intention to show any striking similarity between the two systems of our day, but on the contrary I have constantly endeavored to demonstrate the identity of the phenomena and higher teachings of Modern Spiritualism with those of Primitive Christianity alone, and at the same time show that both differ from Modern Christianity in precisely the same respects.

Neither has it been my design to *formally* present Primitive Christianity and Modern Spiritualism, and make a comparison of the two *as systems*, and thus place them in such relations that in the minds of some prejudice might be excited, and they be led to combat the principal intention of the work, which is to show that not as systems (though as such I believe them to be identical) but in their phenomena, their principles, and fundamental teachings they are the same, and that the creeds, and various dogmas, and doctrinal views which have originated and become incorporated in the Church, constitute no essential part of true Christianity, but on the contrary are corruptions of it, and have been the means of leading modern Christians from the simple and grand spiritual truths, which give force and vitality to the teachings and example of Jesus and his disciples.

The mistake of these objectors consists in assuming that Primitive and Modern Christianity are the same, but if there is any merit in this work, I conceive it to principally consist in making clear the important truth that they are widely different, that the Church has

departed from the purity both of the teachings and practice of the Primitive Christians, and my intention has been to demonstrate this fact through a comparison of the phenomena and teachings of the New Testament with those of Modern Spiritualism. If in this I have succeeded, then my object has been attained, and for the reasons above stated I leave it to the intelligent reader to form his own conclusions, and to judge whether the two systems are, or are not identical.

If it be objected, as it sometimes is, that Spiritualism is not a system, my answer is, Jesus in his teachings presented no system. He taught the truth generally and specifically, but with no regard to any systematic arrangement, and there is a nearly perfect resemblance between Modern Spiritualism and Primitive Christianity in that the latter had not, and the former has not, a pronounced or written creed, or formula, or complete statement of faith and doctrine, or an ecclesiastical structure and hierarchy. If these are essential to a system, then Modern Spiritualism like Primitive Christianity is not a system, but if through Spiritualism a future life is demonstrated, and its nature explained; convincing evidence furnished that in that life we are all to be rewarded according to the deeds done in the body; if through the knowledge derived from the inhabitants of the spiritual world we find additional and convincing evidence that God is really our Father; that obedience and worship are justly due Him, and that He designs all His rational creatures to be happy; that as He is love so we must love one another, and in fact if through the revelations of Spiritualism we receive teachings precisely similar to those of Jesus, so comprehensive in their character as to be applicable to all the relations of life, clearly defining our duty and course, then Spiritualism is a system. That it is this, and that it is in addition both a philosophy and a religion, I believe in the future will be abundantly proved, and generally acknowledged.

No doubt it has been observed by the reader, that my subject has taken a wider range than the title of the work would seem to imply; but as I proceeded in my task I found it necessary, not only to constantly refer to the spiritual manifestations of the Old Testament, in connection with those of the New, but to treat of them equally with the latter, and thus the work has gradually assumed a form and character in which the varied phases and features of Modern Spiritualism are viewed in the light of those of the whole Bible. It has been found necessary to thus extend the scope of the work, for the reason that the manifestations of the New Testament,

in most instances, find their antitypes in those of the Old, even as those of Modern Spiritualism are in most instances recurrences of those of both the Old and New Testaments, while of the doctrines and teachings of the Bible it is mainly those of the New Testament which are reaffirmed and retaught by Modern Spiritualism.

**THE SPIRIT WORLD,
ITS INHABITANTS, NATURE, AND PHILOSOPHY.**

BY

EUGENE CROWELL, M.D.,

AUTHOR OF "THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."

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CHAPTER I.

SPIRIT-WRITING.

“In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace, and the king saw the part of the hand that wrote.”—*Dan. v. 5.*

SPIRIT-WRITING is a form of manifestation of spirit-power which undoubtedly is more common in our day than it was in biblical times, and this should be expected when we consider how few, comparatively, then had a knowledge of writing, and this ignorance of the art applied to most spirits as it did to most mortals.

We now have knowledge of three ways in which spirit-writing is produced :

First—by materialized spirit hands.

Second—by the will-power of spirits.

Third—by the medium’s hand, when controlled and directed by a spirit.

In the case of spirit-writing as related in the passage quoted, the king saw the part of the hand that wrote, and from the words following, and especially from the eighth verse, it is evident that the letters remained permanently in view, so that the spirit-fingers probably

were materialized to effect this result ; and now frequently a hand is seen holding the instrument with which the writing is effected, but more commonly spirit-writing is accomplished by means of the will-power of spirits over magnetic or other forces, which they find available for this purpose.

In the 28th chapter of 1 Chronicles, we are informed of the means by which David was instructed as to the patterns from which to build the temple, the courses of the priests and Levites, the form and weight of the vessels of the service-tables, candlesticks, utensils, etc. These detailed instructions were from a spirit, and they were given in writing, for so it is declared in this chapter.

Commencing with the eleventh verse, it reads :

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat. *And the pattern of all that he had by the spirit* of the courts of the house of the Lord, and of all the Chambers round about of the treasuries of the house of God, and of the treasuries of the dedicated things."

After the enumeration of details in the 19th verse it is said :

"All this said David, *the Lord made me understand in writing by his hand upon me*, even all the works of this pattern."

It will be noticed in the 12th verse that it is said he had this by *the spirit*, and there is no sufficient reason for supposing that any agency higher than that of a human spirit was concerned in communicating this knowledge, or giving these directions. They probably were given through David's hand, the spirit controlling its movements, as we now know that by this means the object could have been most readily attained, even as now it might be possible for a work of equal magnitude to be accomplished under the most favorable conditions by similar means, and the claim for spirit-writing in our day finds an authoritative precedent in this chapter.

It is also evident from the narration, that the plans and directions included the necessary details, and the amount of labor humanly speaking required to complete them for use in the construction, arrangement, and furnishing of such a building as the temple of Solomon ; must have been very considerable.

In the 21st chapter of 2 Chronicles, verse 12, it is said :

"And there came a writing to him (Jehoram) from Elijah the prophet."

Now, according to the order of events and Bible chronology, this writing came after the translation of Elijah, and if so, could have been written only by spirit agency ; and what renders this more probable is, that the writing or message was a warning to Jehoram to desist from his evil practices.

In Deut. ix. 10, we are told that the Lord delivered unto Moses

“Two tables of stone written with the finger of God.”

In China the means to obtain writing by spirits have been known from the most ancient times, and are used there to-day. Dr. Macgowan, the Medical Missionary to China, in the *North China Herald* informs us of the mode of procedure. He says: “The table is sprinkled equally with bran, flour, dust, or other powder, and two mediums sit down at opposite sides with their hands on the table. A hemispherical basket eight inches in diameter, is now reversed and laid down with its edges resting on the tips of one or two fingers of the two mediums. This basket is to act as penholder, and a reed or style is fastened to the rim, or a chopstick thrust through the interstices with the point touching the powdered table. The ghost meanwhile has been duly invoked, and the spectators stand round waiting the result. This is not uniform. Sometimes the spirit summoned is unable to write, sometimes he is mischievously inclined, and the pen—for it always moves—will make either a few senseless flourishes on the tables, or fashion sentences that are without meaning, or with a meaning that only misleads. This, however, is comparatively rare. In general the words traced are arranged in the best form of composition, and they communicate intelligence wholly unknown to the operators. These operators are said to be not only unconscious, but unwilling participators in the feat.”

Epes Sargent, in his “Planchette,” from which I extract the above, adds: “The same writer tells us that in Ningpo, in 1843, there was scarcely a house in which this mode of getting messages from the spirits was not practised.”

Robert Dale Owen, in his “Debatable Land,” p. 381, relates an instance of spirit-writing that came under his own observation. He there says:

“At Mr. Underhill’s on the evening of September 3, 1861, in the back room, second story. Present Dr. A. D. Wilson, Mr. and Mrs. Underhill and myself. Precautions in regard to locking doors and the like, as usual. The room was brightly lighted during the entire sitting. We sat at a rectangular table, thirty-three inches by fifty-three, which had no drawers, and from which we had removed the table-cover. The gas lit the space under the table, so that we could inspect it at any time. I sat on one side of this table, Mrs. Underhill opposite; Mr. Underhill at one end, on my right, and Dr. Wilson at the other, on my left. . . .

“The hands of all the assistants were on the table, and below

the table there was nothing to be seen, for I looked more than once.

"Then, after witnessing several other phenomena, we asked if we could have direct writing in the light; to which the reply, by raps, was in the affirmative. Then came a call for paper and pencil. I myself selected a sheet from the middle of a quire of foolscap and examined it carefully under the gas-burner: it was entirely blank. I held it and a pencil on my knee, looking under the table as I did so. Scarcely had I looked up again, to be assured that all the hands of the assistants still remained on the table, when paper and pencil were taken from me, a finger distinctly touching mine as they were taken. Then, for six or eight seconds we heard a sound resembling that of a pencil writing rapidly on paper; and instantly, before I had time to look again, the raps spelled: 'Take it up.' I did so, and found written upon it in pencil, in a bold, rude, dashing hand, the words: '*The North will conquer.*'"

On page 385 of the same book, the author narrates another case of spirit-writing:

"But the next example occurred in broad daylight. It was communicated to me by one of the witnesses present, at first verbally, and afterward by letter, in which the writer kindly permits me to use her name; a name which cannot fail to secure for the narration, respect and consideration. The lady is the sister of Bancroft the historian, and the widow of John Davis, formerly Governor of Massachusetts, and best remembered in New England under the honorable cognomen of 'honest John Davis.'

"The circumstance occurred in Mrs. Davis' dining-room, in Worcester, Massachusetts, the medium present being Mr. Willis, formerly a student of Harvard University, and who had some difficulty there because of an honest avowal of his belief in the epiphanies of Spiritualism. 'The room,' says Mrs. Davis in her note to me, 'had four windows facing east, south, and west; the hour between eleven and twelve A. M.; so that we had the full light of a summer sun, shut off only by green blinds. We were at a table on which I had put paper and pencil, but we had no intention of forming what is called a circle: we merely sat chatting of some wonderful manifestations we had witnessed the evening before.'

"While they were so engaged, the pencil rose from the table, stood at the usual angle as if guided by a human hand, though no hand was to be seen, and began to write. The amazement of Mrs. Davis may be imagined. The motion of the pencil was regular, and a slight scratching sound was heard as it moved. Both Mrs. Davis

and Mr. Willis saw and heard this alike. It wrote a brief message of affection from a dear friend of Mrs. Davis, deceased some years before ; then dropped on the paper."

Mr. Owen also, in speaking of Kate Fox, says : "Occasionally she writes two communications at once, both hands moving at the same time, each on a separate sheet. And I have myself witnessed the following. While her hand was writing there was by raps a call for the alphabet, whereupon Kate called over the letters and took down the message letter by letter, without for a moment discontinuing her writing."

I remember well the impression made on my mind by my first seance with Henry Slade. He was at that time, August, 1870, visiting Brooklyn, where I was residing, and reading in a daily paper a notice of his remarkable gifts, I forthwith called upon him at his rooms, accompanied by my wife. This was his first visit to the State, and he had been in the city only two days, while I also was comparatively a stranger there. Of course I was incredulous, as I had never before witnessed spirit-writing, and availed myself of the opportunity of his absence from the room to examine the furniture, and the only table there, by turning the latter on its side, and to give all a thorough inspection. He soon returned and we became seated, he at one side of the table and we at the other, with a corner between him and us. The raps were immediately heard, when he placed a slate, upon which was a tiny bit of pencil, under the leaf of the table, but not so far under as to be wholly covered, pressing it upward in contact with the leaf, supporting it in position with one hand, while the other was laid upon the table in contact with ours.

In a moment the bit of pencil was heard writing, and upon the cessation of the sounds the slate was withdrawn, and we read the words : "Good evening, friends." The slate being replaced the sounds were again heard, and upon being removed we found written : "From your son John." An infant son of ours of that name had passed away many years before. The next message was : "Dear mother, I live and am with you : John." My wife here remarked she was unable to understand how a child only eight months old at the time of his death could write, when it was written : "Dear mother, I am a young man now." This certainly was in some degree satisfactory, for it was more than twenty years since he had left earth, but what followed was more startling, for the next communication was written in a bold masculine hand : "Elizabeth, believe your son ; Seth Crowell."

This was the name of my father when living, and as he passed

away more than forty years previously, the reader can judge what probability there was that the medium could have known his name, or the name of my infant son, or the first name of my wife ;—or even if it were possible for him to have known all this he did not write those sentences, nor had he any direct agency in writing them, as any liberal sceptic will admit who will take the trouble to sit with him and observe for himself. At this séance we were also favored with music from an accordeon, produced without visible hands, the keys working in full sight of us all, and the whole was done in a room well lighted by the rays of the sun.

At a sitting with the same medium, March 2, 1871, he held the slate under the corner of the table so that it was only partially concealed, and requested me to support the end nearest me. Upon taking it he released his hold leaving it wholly in my hand, when he replaced his hand upon the table with the other. In a moment I heard the pencil writing, and upon its cessation I withdrew the slate and found upon it a message purporting to be from a deceased relative. It was pertinent and signed with the full name.

The medium then held the slate under the table on a level with our knees, and requested me to also grasp it with one hand. Upon my taking it he released his hold, leaving it in my hand, while he replaced his upon the table with his other. In a moment I felt a strong force exerted against me, as if there were two strong hands grasping the other end of the slate, and I was compelled to exert my full strength to retain possession of it. This continued perhaps for a minute, when it ceased. All occurred in broad daylight.

At another séance with the same medium, January 16, 1871, after he had been controlled in an unconscious state and had recovered himself, he said he felt that the influence upon my wife was so strong that she would be able to obtain a message on the slate by herself. He then handed her the slate, directing her to place it under the edge of the table in the usual manner, and to press it firmly upward in contact with the leaf. She complied, supporting it with one hand, with the thumb clasping the upper edge of the table, and placing her other hand upon the latter, the medium also placing both his hands there upon both of mine, so that every hand excepting the one of hers that held the slate, was in full view upon the table. After a few moments the bit of pencil was heard writing, and as soon as the sounds ceased the slate was withdrawn by my wife, and upon it in well written characters we read ; " God bless you, my child. J. W." These two letters being the first two initials of her father's name.

At my own house, where slate and pencil had been previously

provided by myself, Dr. Slade being present, we received a number of communications written on the slate in the same manner, all appropriate and signed with the names of deceased relatives.

Twice the writing has been freely effected when I placed the slate under the table leaf, and there held it firmly in contact with the lower surface, the medium not touching it, both his hands being placed upon my remaining hand in full view.

At least half a dozen times I have seen him place small pieces of pencil on the *middle* of the exposed surface of the table, and over these the slate, then placing our four hands together on the table just in front of us, the writing has taken place just the same as when the slate has been under the leaf. Here the writing was done on the under side of the slate, and I have more than once on these occasions received messages, which, closely and distinctly written, covered one side of it.

At one time—Feb. 4, 1873—the slate which I had inspected and carefully cleaned, was placed on the middle of the table with the usual fragment of pencil under it, the medium and I being seated together with our hands joined near the edge of the table. We sat thus about a minute, when he arose and passed to the opposite side, and there seated himself at least four feet from that side of the table, his hands at my request being raised and in full view, and while thus seated the writing continued, and when finished I found it to be a communication clearly, closely, and regularly written, signed with the name of a deceased friend, and covering all the lower surface of the slate.

Upon three separate occasions I have known him to take a double slate, or two slates united by hinges, and after I had inspected their surfaces, and rubbed them with my moistened fingers, he has placed a mite of pencil upon one of them, then closed them and placed the slates thus folded upon the table near its centre, a foot or more from our united hands, and in each instance both of the inner surfaces were covered with writing, and signed with the name of a friend in spirit life. All these things took place in daylight, in a room thoroughly well lighted, the rays of the sun streaming upon the floor.

Then again, as related in the chapter on "Materialization of Spirit Forms," vol. i., at a séance with the same medium, in a room well lighted with gas, a beautiful hand, evidently that of a female, emerged from under the table, and with a pencil wrote upon a sheet of paper placed on a slate on my wife's lap, an affectionate message to which was signed the name of one who was very dear to us, and who had passed away some six months previously. The hand was perfectly

my dearest Sister or Brother
say to my darling husband
his Katie is with you
to night - angels bless
you all. I am in car
your loving sister
Katie

[Facsimile of writing by a materialized
spirit-hand, as here described.]

formed, and we both recognized it, and every movement was as free, natural, and graceful as possible, and the writing though not well done was effected letter by letter with deliberation and apparent freedom. There was nothing visible above the wrist, the hand did not terminate abruptly, no distinct line marking the separation, but where the upper portion of the wrist should have been nothing was visible. It remained in sight at least five minutes.

With Mr. Foster, I have repeatedly known writing to be produced while he held both paper and pencil between two adjoining fingers of one hand, he holding the writing materials under the table, while the other hand was placed on it. Twice while thus held I have inclined over and seen the pencil write, and in both instances names were written backwards which were those of deceased friends, of whom he could not possibly have had any knowledge.

At a séance with this medium, I inquired how the writing on the slate was effected at Dr. Slade's. The answer given by a spirit friend was :

"The writing on the slate is produced in the simplest way. The smaller the pencil the more easily we can write, the larger the pencil the greater the difficulty. We move the point by our will-power entirely, and that enables us to write very few spirits can directly control the pencil. That is the reason why the medium's wife comes so often to show other spirits how to do this."

When a person receives a letter from a friend, he finds in addition to the address, the date and name of place where written, followed by the communication itself, referring to incidents or matters with which he is familiar, or which are probable, and lastly he finds a familiar name signed thereto.

He knows that the person whose name is there signed wrote the letter, or some friend wrote it for him at his request, or that some person has forged the letter and signature. One of these three things has occurred, and it is precisely the same with a written message appropriately directed and signed, when executed in the presence of a medium, upon or under a slate while the latter rests untouched upon the table before his eyes, or while perhaps he assists in holding it closely in contact with the under surface of the table, or as some times occurs, while both pencil and slate or paper are out of reach of any person present. He knows that no mortal hand wrote the message, and it must therefore have been written by an invisible hand or agency, and that agency must, like that which wrote the letter, be intelligent. As in the case of the letter, he knows either that the

spirit whose name is there signed wrote the message, or some other spirit wrote it for him at his request, or that a spirit or something that possesses the intelligence and power that we suppose attach to a spirit, forged the communication. In either case a spirit or intelligence beyond mortal wrote it.

A mode of writing by spirits which strongly impresses the observer, is that where letters suddenly appear of a bright scarlet color, usually upon the hand or arm of the medium, as occurs with Mr. Foster. I am not aware that any ancient record is known of this mode of spirit-writing, but in the modern history of the Catholic Church some instances of it are recorded ; among them that of the prioress of the Ursuline nuns at Loudon, in France, about the year 1635. The names of St. Joseph and the Virgin appeared upon her hands and remained there for some time, and Mr. Thomas Killigrew, an Englishman, says : " I saw her hand, white as my hand, and in an instant change color all along the vein and become red, and all on a sudden a word distinctly appeared, and the word was Joseph."

A gentleman of the name of Colchester, a resident of Western New York, and a clairvoyant of great power, who was known by thousands, and who died some eight or ten years ago, was a medium for this form of manifestation of spirit power, and initials, or full names, appeared upon his hand or arm at almost every sitting.

Mr. Charles H. Foster, of New York, also possesses this gift in great perfection, and I have seen initials and names appear upon his hand and arm more than a score of times, and they always represented the names of deceased persons of whom he could not have known, but whom I had known intimately.

At my first séance with him, December 4, 1868, amongst other written questions carefully prepared and folded the evening previous, and which unopened were answered correctly by him, was this : " What was the name of my father-in-law when living ? " He had deceased fifteen years before. After a moment's delay he presented his hand ; on it soon came into view the three scarlet capital letters J. W. R., being the proper initials of the name asked for. He then took at random another written question, and after holding it a moment, he raised his sleeve, and soon upon the clear skin formed the scarlet capital letters, E. W. C. These were the correct initials of the name of my eldest child, who passed away at the age of four years, twenty-two years previously. I then inquired whether he could give me the full name, when he seized a pencil and rapidly wrote, " Eugene Wharton Crowell." There were but two persons this side the grave who knew the middle name, and these were the parents of

the child, not one of our relatives having any remembrance of it, as I ascertained afterward.

Some spirits assert, that it is by means of electricity they accomplish this writing on the arm and hand. They say they direct a fine current of this force upon the part they desire to affect, as one would use a pencil, and as before stated in regard to slate-writing, they say this also is one of the most easily accomplished of their manifestations.

Of the same general character, are the *stigmata* of the Roman Catholic Church. These are appearances on the human body corresponding to the wounds of Christ on the hands, feet, and side, and sometimes to those made by the crown of thorns on the head. There have been many well accredited instances of these stigmata, or marks appearing, and the testimony as to their origin being a spiritual one, at least in many cases, is conclusive. The late Lord Shrewsbury with great care and labor personally investigated every case that was accessible, and wrote a volume concerning the ecstasies or mediums who were the subjects of these phenomena, and records his opinion that they are not produced by mortal agency. Ennemoser in his *History of Magnetism*, had previously collected narrations of many cases, and was fully convinced of the absence of deception.

Of course the Roman Church has accepted all these cases as miracles, specially wrought to confirm the faith of believers. As to their being miracles, the phenomena and revelations of modern Spiritualism disprove this claim; but that the manifestations are made for the purpose of confirming the faith of believers I have no doubt—not by God—but by spirits, who yet retain an active faith in the doctrines of the Church in which they were educated, and who being able to produce these marks upon the bodies of certain ecstasies or mediums, exercise their power for the purpose of impressing the minds and confirming the faith of their co-religionists in earth-life.

One of the most renowned of these ecstasies was Catherine Ennmerich, a nun in the convent of Dulmen, in Westphalia, at the commencement of this century. In many respects she resembled the Seeress of Prevorst, being a sensitive of the highest order. She from childhood was very devout, had visions, and was generally clairvoyant, and like the Seeress her life was one of almost constant physical suffering, which terminated in early death. In her case the marks of the wounds were as perfect as the work of an artist, and

blood invariably issued from them on Fridays. Close and repeated examinations were made by the officials, medical men, and others, but no trace of imposition was ever detected.

As applicable to these so-called miracles of that Church, I will here copy from an article in the London *Human Nature*, No. 28.

"The Roman Catholic branch of the Church has always been prolific in 'miracles.' Scarcely a saint but has been the instrumentality for some wondrous work, and great has been the influence exerted over millions of our fellow-creatures by these representations. The Church has appealed to these 'miracles,' as evidence of its divine origin and supremacy, with a success but too apparent. Their Protestants opponents meet these statements with a flat denial, and point in triumph to several petty tricks in which they have been discovered. But the facts are too numerous and well authenticated to be argued or sneezed down. No, our Protestant friends must try other tactics. Let them carefully study the phenomena embraced by Mesmerism and Spiritualism, and they will soon be in a position to understand in some degree the majority of the so-called miracles. We do not assert that they will thus be able to explain all the whys and wherefores of such phenomena, but they will be enabled to accept them as facts without having recourse to 'special providences' as a cause. They would find such miracles to be common to all ages and religions, varying in detail with national idiosyncrasies. Many of them too are reproducible almost at command, varying only in degree. Surely to the properly constituted mind this would be preferable to denying them altogether, simply because we cannot satisfactorily explain them."

Analogous to the stigmata are pre-natal marks upon children. These are probably produced by the imagination acting upon the will-power or force of the mother, causing it to be directed with great energy upon the susceptible organism of the fœtus, the marks being impressed in a way somewhat similar to that in which the stigmata are impressed upon the bodies of ecstasies, or mediums, by disembodied spirits. That many blemishes or supposed marks upon infants, ascribed to the imagination of the mother, have their origin in other causes, there can be no question; but on the other hand, that many children are marked from this cause is the opinion of many, I may say most eminent physiologists, and we have no reason to doubt that the subtile forces of the mind, when concentrated and directed with the energy imparted by fright, or intense repugnance, may be capable of producing effects like these upon the fœtus, which is so closely identified physically and mentally with the mother.

PLANCHETTE.

As related to the subject of spirit-writing, it is proper that something should here be said of planchette.

As a means of communication with spirits it in some respects resembles the table, but while planchette will move freely under the hands of one or two properly conditioned persons, table moving and rapping usually require the presence and contact of a greater number.

The reasons why planchette of late has comparatively fallen into disuse are : First—because of the deception that has been practised in its name. Second—the want of knowledge as to the proper method of using it ; and Third—the unreliability of the communications many times received through it. In regard to the first difficulty, so long as human nature remains as it now is, there will be a large proportion of people who will delight in deception, and in the use of planchette persons of this class find a field for the exercise of their inventive faculties only limited by the bounds that limit the credulity of a still larger class. As to the second difficulty, the explanation is that most people expect the instrument to move at once upon placing their hands upon it, whereas patient and repeated trials are generally required to obtain responses. Two persons only should touch it at the same time, and then only with the ends of the fingers and thumbs, and only the weight of these should rest upon it, not of the whole hands, and while the utmost care should be taken to avoid directing its movements, equal care should be exercised to avoid obstructing them. Neither should there be any attempts to influence the size of the letters, or the direction of the lines, but the questioner should remain as nearly passive in all respects as possible. When these rules are observed, in the majority of cases responses will be obtained.

As to the question, why communications through this instrument are so often unreliable, I will give the answers of two spirits whom I interrogated upon this subject, as I find them recorded in my note book.

In October, 1872, Dr. Buffum was my guest. One evening he was controlled by "Red Jacket," and I inquired why it is that planchette gives such contradictory answers. His reply was : "When you use planchette your magnetism flows upon the instrument, and your friends if advanced are not as well able to control it as are inferior spirits, for when your friends control its movements this is effected principally through your brains, by impression, and while

you are sitting, inferior spirits seeing you waiting for its movements, often throw their grosser influence directly upon it, and they can direct its movements much easier by this process than your friends can through theirs, so that the latter are displaced in despite of their efforts to prevent it.

"The same objections apply to table movements and rappings, though in a less degree. Give up planchette and even the habit of placing your hands upon the table, but sit around it, not touching it, and join hands. This will enable your friends to impress your minds to advantage, and they then can develop you to the extent of your capacity."

Another answer in explanation, assigning another cause of unreliability, was given by a spirit through Dr. Slade, who said that the spirits moved it by will-power alone, not by touching it, and if the will-power of one of the persons touching it happened to be stronger than that of the spirit, it would be guided by the will of the mortal.

I believe both these explanations to be sound and reasonable, and the operations of the instrument under our hands justify them. There are no mediums, as this term is generally understood, in my family, so far as I am aware, but some two years since I procured a planchette with the intention of testing the power of some of my friends with it. We found a number under whose hands it moved freely, when upon two members of my family trying it, to our surprise it moved equally well. After this we found it to move under the hands of any two of us, myself at times being one of these, and we had free communications, and I soon learned that we could generally depend upon those that we received during the first twenty or sometimes more minutes, and that the dubious and contradictory communications were made after these periods of time in our sittings, and I further observed that between what I may term the reliable and unreliable periods, the movements of the instrument were generally for some minutes erratic and apparently meaningless, and we soon became distrustful of these changes in its movements, and at their first appearance suspended operations.

My opinion is, that when we sat we immediately attracted some of our spirit friends, who upon assembling in their turn attracted the notice of spirits on a lower plane, who soon interfered, and controlled the movements of the instrument.

Whether it was owing to the annoyance to our spirit friends from this cause, and the apprehension on their part that we might receive as from them messages that were dictated by mischievous spirits, or

to some other cause, it is certain that all intercourse with them by this means suddenly terminated in less than one year from the time of its commencement, and though repeatedly trying since then to obtain responses, the instrument has never moved under our hands.

It is now as dumb as if it had been a living thing suddenly paralyzed.

Elsewhere in this work I have narrated tests received through planchette.

CHAPTER II.

LEVITATION AND CONVEYANCE BY SPIRIT-POWER.

"And when they were come up out of the water, the spirit of the Lord caught away Philip that the eunuch saw him no more. . . . But Philip was found at Azotus."—*Acts* viii. 39, 40.

IN these passages is recorded a case of elevation and conveyance through the air of a human being, one of flesh and blood, by spirit power, more extraordinary than anything of the kind known to have been accomplished by spirits in modern times. And yet no well informed Spiritualist will cast ridicule upon this narration, on the contrary he will acknowledge and maintain its credibility with a confidence that few among the Protestant clergy possess, for he knows that precisely similar feats, though not the equal of this in the distance which Philip was carried, have been performed in our day, the subjects being mediums, and the agency spirit power.

Ira Davenport in this country, and Mrs. Guppy in London, so far as I know are the only mediums who have been conveyed any distance through the air, although a number of other mediums have been elevated and conveyed through rooms, and once Mr. Home in London was carried out of one window on the third floor, and in by another. It is said that Ira Davenport was conveyed by spirit-power a distance of more than a mile, and that Mrs. Guppy in London was conveyed two miles, there being a number of credible witnesses to the occurrence ; but Philip was transported from Gaza to Azotus, a distance of thirty miles, and, incredible as it may seem, we are not justified in denying its actual occurrence.

Thus, one by one are the seeming miracles of the Bible rescued from the realm of the impossible, where the scepticism of this age had consigned them, and their verity, or at least their possibility, and even probability, substantially established through the occurrence of similar events in our time, and the day is not far distant when the Christian Church will appeal to the phenomena of modern Spiritualism for its main if not only support for the credibility of Bible miracles ; and dubious as this assertion may now appear to some, the next generation, if not this, will acknowledge its truthfulness. It requires but one step to be taken by the Church to enable it to not only recognize this fact, but to seize upon it as the ark of safety, and that

step will be taken when the further promulgation of the truths of Spiritualism shall force the acknowledgment by the Church, that its great error has been in attributing to the direct action of God what He accomplishes through the agency of spirits or angels. It will then realize that it is not in derogation of His rights, nor of His wisdom or power, that we truthfully ascribe to Him the use of means in the accomplishment of His ends, as we perceive that throughout all animate and inanimate nature He only works by means, and is known only by His works. God directs every movement, and even a sparrow cannot fall to the ground without our Heavenly Father's notice, nor without His consent. No law of nature can be suspended by the power of embodied or disembodied man, nor have we the slightest reason to believe that God has ever suspended one of these laws, nor does the elevation of a person in the air without visible means of support, necessitate the suspension of the law of gravitation, it simply requires a change in the conditions of the atoms of his substance with reference to this law, and this change is wrought by spirit-power acting through magnetic and perhaps other forces. It was by this means that Jesus was enabled to walk upon the water, as narrated in Mark vi. 49.

"But when they saw him walking upon the sea they supposed it had been a spirit, and cried out."

While Peter, less mediumistically gifted, and having less faith, failed in his effort, and in fear exclaimed, "Lord, save me or I perish."

Instances of levitation by spirit power have occurred in all ages. Among the different forms of manifestation of this power that the mediumship of Elijah presented, must have been that of levitation and conveyance through the air, for we are told in 1 Kings xviii. 12, that when he requested Obadiah to go and tell Ahab that he was there, Obadiah answered :

"And it shall come to pass as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not, and so when I come and tell Ahab, and he cannot find thee, he shall slay me."

And Ezekiel, chap. iii. 14, says :

"So the spirit lifted me up, and took me away."

Iamblicus in the fourth century thus wrote : "The signs of those that are inspired are multiform. . . . Again the body is seen to be taller, or larger, or is elevated, or borne aloft through the air."

The Roman Catholic Church has always claimed for certain of its saints, the exemplification of this "miracle" in their own persons and the testimony that Catholic writers produce, seems by its respectability to establish this claim.

St. Dunstan, Archbishop of Canterbury, who died in 988, was raised from, and carried above the stairs he was ascending. Richard, Abbot of St. Vanne de Verdun, in 1036, "appeared elevated from the ground while he was saying mass in the presence of the Duke Galizan, and his sons, and a great number of lords and ladies."

Among others, St. Francis of Assissium, and also his biographer St. Bonaventura, were frequently seen to rise in the air. To these may be added the names of St. Philip of Neri, St. Catharine, Ignatius Loyola, the founder of the Society of Jesus, and Savonarola, who during his last imprisonment while engaged in his devotions, was seen suspended in the air. The same thing has been repeatedly affirmed of Pope Pius the Seventh. St. Theresa in her Autobiography, says: "Sometimes my whole body was carried with my soul, so as to be raised from the ground, but this was seldom. When I wished to resist these raptures there seemed to be somewhat of such mighty force under my feet which raised me up, that I knew not what to compare it to. All my resistance availed little."

Thus when the subjects of these levitations are persons of undoubted piety in the Romish Church, the phenomena are said by the priesthood to be miracles, especially wrought for the manifestation of divine power, and the subjects are canonized as saints; while Protestants on the other hand contemptuously deny them, and denounce the claims as fraudulent. A century or two since, when persons without the pale of either Church were raised in the air by invisible means, both Churches often admitted the phenomena, but notwithstanding the subjects may previously have borne good characters, united in denouncing them as witches, or necromancers, and the levitations as the work of the devil.

Thus in the times of the Salem witchcraft, poor Margaret Rule was adjudged to be wholly given over to devils, and "once her tormentors, (the aforesaid 'devils') pulled her up to the ceiling of the chamber, and held her there before a numerous company of spectators, who found it as much as they could do to pull her down again." So Mather says, and he was a learned Protestant clergyman, and ought to have had knowledge not only as to the fact of her elevation but as to its cause. When similar phenomena now occur our spirit friends say they are produced by spirits, who desire by these means to prove to us their present and our future existence, and that they are not produced by evil spirits at all. Who shall decide?

While the position of the Catholic Church to-day, in its relations to this subject remains unchanged, the Protestant Church has changed its attitude materially, for while it formerly denied this miracle in the

Romish Church, it recognized it as being wrought by the devil among those termed witches, while now through its advanced growth in materialism it has come to deny the agency of the devil in working the miracle, and also the miracle itself.

British and other foreign residents in India, have often been astonished at witnessing the suspension in the air of the bodies of the jugglers of that country, without visible means of support. One of these itinerant exhibitors, in the full glare of a tropical sun, will commence his performance seated upon the ground in front of a hotel or private residence, by covering himself with a cloth or basket, and after remaining thus concealed for a few minutes he will throw off the covering and be seen seated, cross-legged, in the air, without the least visible means of support, and any person present is permitted to try any experiment to test the question of deception, such as thrusting a cane or the arm underneath, and by a sweeping movement prove that no possible obstruction exists to its passage in any direction.

At first a few scientific men and others who affected to be always ready to do battle for science, denied the authenticity of the accounts of these facts. They said they were violations of the law of gravitation, and therefore impossible, but no scientific or other well-informed man denies them now, because it is well known that the first accounts like all succeeding ones were substantially correct, and the testimony is overwhelming and unimpeachable. The juggler does sit in the air without material support. So science in the persons of its living representatives is ominously silent, as it always is when it possesses no clew by which it can unravel a mystery.

There is no mystery in these performances to a Spiritualist, for he knows that spirits can do such things, and mortals cannot, so he rationally concludes that it is the work of spirits, and as India for ages has teemed with mediums of great power, and as these become in spirit life, upon their low planes, the best mediums on their side for the exercise of power through earthly mediums, there is no difficulty in accounting for such proficiency in producing levitations, and various other spirit manifestations. Both spirits and mortals there, have been for thousands of years in advance of the rest of the world in their knowledge of the occult means of producing spiritual phenomena, and this very feat of resting without support in the air was practised in India in ancient times, for Philostratus, who lived in the second century, states in his *Life of Apollonius of Tyana*, that the latter saw the Brahmins of India suspended in the air at the height of two cubits, and walk there without visible support.

In our own country, and in England, some remarkable instances of levitation by spirit power have occurred, and more especially with Mr. D. D. Home. The following brief account of one of these, I take from the "Discussion on Spiritualism" between Mr. S. B. Brittan and Dr. B. W. Richmond, p. 248. Mr. Brittan says :

"On the 8th of August, 1852, several gentlemen were assembled at the residence of Ward Cheney, Esq., Manchester, Conn., where in the course of the evening very remarkable demonstrations occurred. One of the editors of the *Hartford Times* was present, and from his account of the exhibition as published in that paper, I cut the following paragraph.

"Suddenly and without any expectation on the part of the company, the medium Mr. Home was taken up in the air. I had hold of his hand at the time, and I felt of his feet ; they were lifted a foot from the floor. He palpitated from head to foot with the contending emotions of joy and fear, which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor, and it was nearly three feet. Others touched his feet to satisfy themselves." Mr. Brittan adds :

"Mr. Gordon has several times been taken up in a similar manner. This has twice occurred in this city (New York), in both cases at the residence of our distinguished friend, Dr. John F. Gray, in Lafayette Place. In both instances the phenomenon transpired in presence of a number of intelligent and scientific observers. In one case Mr. Gordon was carried not less than sixty feet through different apartments."

At one of the meetings of the Committee of the *London Dialectical Society*—appointed to investigate Spiritualism—a paper was read by Mr. Jencken, a London barrister, and published in the report of the Committee, from which I extract the following :

"These levitations you will find recorded as having occurred as far back as the year 1347, and another instance took place in the year 1697. Goethe refers to this wonderful phenomenon in his life of Phillipinari. The levitations of Mr. Home are so well known that I need not more than allude to them. Upwards of one hundred levitations have taken place during his lifetime, of which the most remarkable are the carrying his body out of one window of the third floor at Ashley House into an adjoining window, and the lifting his body, raised three or four feet off the ground, at Adare Manor, for twenty or thirty yards. As regards the lifting of heavy bodies, I can

myself testify I have seen the semi-grand at my house raised horizontally eighteen inches off the ground, and kept suspended in space two or three minutes. I have also witnessed a square table lifted one foot off the ground, no one touching it, or being near it, a friend present seated on the carpet and watching the phenomenon all the time. I have seen a table lifted clear overhead six feet off the ground, but what is more remarkable, I have seen an accordion suspended in space for ten or twenty minutes, and played by an invisible agency."

In the London *Spiritualist* of July, 1871, there is a communication from Lord Lindsay, in which he says: "I may mention that on another occasion I was sitting with Mr. Home, and Lord Adare, and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve inch projection to each window, which served as a ledge to put flowers on.

"We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air, outside our window. The moon was shining full into the room, my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home said, (still in trance): 'I will show you,' and then with his back to the window he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quietly.

"The window is about seventy feet from the ground. I very much doubt whether any skilful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap, or being borne across in such a manner as I have described, placing the question of the light aside."

The Master of Lindsay, in his testimony before the Committee of the London Dialectical Society, as published in their "Report on Spiritualism," page 214, said in relation to this and other levitations of Home's: "I have seen the levitations, but not in a brilliant light.

Home on one occasion was sitting next me. In a few minutes he said : ' Keep quiet, I am going up.' His foot then came and touched my shoulder. I then felt something like velvet touch my cheek, and on looking up was surprised to find that he had carried with him an arm-chair, which he held out in his hand, and then floated round the room, pushing the pictures out of their places as he passed along the walls. They were far beyond the reach of a person standing on the ground. The light was sufficient to enable me to see clearly.

" I saw the levitations in Victoria street, when Home floated out of the window. He first went into a trance, and walked about uneasily ; he then went into the hall. While he was away I heard a voice whisper in my ear : ' He will go out of one window, and in at another.' I was alarmed and shocked at the idea of so dangerous an experiment. I told the company what I had heard, and we then waited for Home's return. Shortly after he entered the room I heard the window go up, but I could not see it, for I sat with my back to it. I however saw his shadow on the opposite wall. He went out of the window in a horizontal position, and I saw him outside the other window—that in the next room—floating in the air. There was no balcony along the windows ; merely a strong course an inch and a half wide. Each window had a small plant-stand, but there was no connection between them.

" I have no theory to explain these things. I have tried to find out how they are done, but the more I studied them the more satisfied was I that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation. I once saw Home in full light standing in the air, seventeen inches from the ground."

In 1869, there appeared in some of the highest circles of English society, a remarkable book, written for private circulation, and containing narrations of spirit manifestations occurring in the presence of certain persons, among whom were the Earl of Dunraven, Viscount Adare, and Lord Lindsay. The title of the work was : *Experiences in Spiritualism with Mr. D. D. Home : by Viscount Adare : with introductory remarks by the Earl of Dunraven.* Only a few copies were printed, for the families and friends of these noblemen, but extracts from the work have found their way to public notice. Following the introduction, are the names and addresses of fifty ladies and gentlemen of the highest character and position, all of whom were witnesses of some of the facts described, and who testify to the accuracy of the description.

The secrecy attending the publication of this work, was probably

attributable to the Earl of Dunraven being a Roman Catholic, and his dislike to incur the censures of the Church, for notwithstanding its annals are remarkable for their records and endorsement of similar phenomena, yet as these could not be claimed by the Church, if it noticed them at all it would inevitably denounce them.

Lord Adare in this work says of the levitation of Mr. Home, just described by the Master of Lindsay: "I took both his feet in my hands and away he went up into the air, so high that I was obliged to let go his feet. He was carried along the wall, brushing past the pictures, to the opposite side of the room. He then called me over to him. I took his hand and felt him alight upon the floor. At Adare Manor, Ireland, all present saw him raised off the ground in the open air, and floating past them at a height which carried him clear over a wall, by a movement quite horizontal and uniform, a distance of ten or twelve yards. At No. 7 Buckingham Gate, he was raised in the air, and his head became quite luminous at the top, giving him the appearance of having a halo around it. When he was raised he waved his arms about, and in each hand there came a little globe of fire (to my eyes blue). The effect was very pretty."

Mr. Home, in his work entitled *Incidents in my Life*, describes his sensations while being raised in the air, as follows:

"During these elevations or levitations I usually experience in my body no particular sensations, other than what I can only describe as an electrical fullness about the feet. I feel no hands supporting me, and since the first time above described I have never felt fear, though should I have fallen from the ceiling of some rooms in which I have been raised, I could not have escaped serious injury. I am generally lifted up perpendicularly, my arms frequently become rigid, and drawn above my head as if I were grasping the unseen power which slowly raises me from the floor. At times when I reach the ceiling, my feet are brought on a level with my face, and I am as it were in a reclining position. I have frequently been kept so suspended for four or five minutes. . . . On some occasions the rigidity of my arms relaxes, and I have with a pencil made letters and signs on the ceiling, some of which now exist in London."

The levitation of the human body after all is but little more marvelous than the raising and conveyance through the air of inanimate objects. In 2 Kings chap. vi. 5, 6, we have an account of Elisha causing an axe to float on the surface of the water. The story reads thus:

"But as one was felling a beam the axe head fell into the water, and he cried and said; Alas! Master—for it was borrowed. And the man of God said: Where

tell it? And he showed him the place, and he cut down a stick and cast it thither, and the iron did swim."

And in 1 Kings xix. 5, 6, we find an account of a cake and a flask of water being brought to Elijah by a spirit, and this must have been substantial both in quality and quantity, for it sustained him for forty days and nights in his journey to Horeb. It is there said :

"And as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him; Arise and eat. And he looked and behold there was *a cake baked on the coals*, and a cruise of water at his head. And he did eat and drink, and laid him down again."

In his life of *The Seeress of Prevorst*, Dr. Kerner says : "During this period, articles whose near neighborhood to her was injurious, were removed by an unseen hand ; such objects—a silver spoon for example—would be perceptibly conveyed from her hand to a more convenient distance and laid on a plate, not thrown, for the things passed slowly through the air, as lifted by invisible agency."

Natural flowers have many times been brought into closed rooms, during sittings for spiritual manifestations, and sometimes in such abundance as to cover the tables. It has so happened where Mr. H. G. Eddy was the medium, also in the presence of Mr. Home, Mrs. Hardy and others.

In the London *Spiritualist* for September, 1870, there is an account of some séances held by the celebrated Mrs. Guppy, in Naples and Florence, where a profusion of flowers was brought into the room by spirits. From this account I extract the following :

"In Naples some very good séances took place at the palace of the celebrated Duchess d'Arpino. One evening the Princess l'Aquila and the Countess Castellana were also present. The Countess Castellana said she could not believe in the manifestations unless she were certain that Mrs. Guppy had nothing concealed about her. Mrs. Guppy insisted on taking off her own clothes, and putting on a dressing-gown of the Duchess. This she did in the presence of the Duchess, Countess, and Princess, who themselves robed her in the dressing-gown, and then threw a shawl over her shoulders to keep her warm. She then held the séance in a room she had not sat in before, when a shower of flowers, as usual in her séances, took place.

"On one occasion she held a sitting with Mr. Augustus Trollope and his wife at Florence. Mr. Trollope held Mrs. Guppy's hands, yet his hands and arms and those of Mrs. Guppy were quite buried in fresh flowers soon after the light was extinguished. . . .

"At Florence there is a society for the investigation of spiritual phenomena : its members consist chiefly of the nobility, and it is

called the Florence Spiritual Society. At one of the séances held in the winter months, it was found to be too cold to sit in the room ordinarily used for the purpose, as there was no fire in it. So the party adjourned to one of the private rooms of the secretary, at the top of the house. There was a large fire in the room, which was covered over before the séance began, to exclude light, and all the ladies present were furnished with foot-warmers. Flowers were brought as usual, but suddenly a noise was heard as if the chandelier had fallen down, a light was struck, and a thick block of ice, of about a square foot in size, was found upon the table.

. "On one occasion Mr. H. W. Longfellow, the American poet, called upon Mrs. Guppy at Naples. He said that he had been at many séances but had not seen anything entirely satisfactory, and that he should like to have a sitting with her. His request was complied with. He held both her hands, and while he did so several orange-boughs were brought by unseen agency. The poet said that he considered the manifestation to be one of the most conclusive he had ever witnessed."

Where do the flowers come from? In the majority of cases it is not known where they are gathered, but in some instances Mr. and Mrs. Guppy have evidence that they were gathered in gardens, varying in distance from the place of meeting, from a few yards to several miles.

I have frequently in séances with Dr. Slade seen the table raised a foot or more, and so evenly that the pencil upon it did not move. Once this occurred with my own table, in my own house, when Dr. Slade was present. I have also seen at these séances chairs at a distance from us move nearly across the room; have seen the cover of an ice pitcher, placed three yards from us, three or four times in rapid succession rise and fall, and have often seen small articles hurled through the air. One evening I called upon him and found him engaged in a séance with a lady and gentleman. Presently the sliding doors opened and the gentleman followed by the lady and the medium came from the room. As I faced them I perceived a small object moving towards me in the air, perhaps three feet above the head of the medium, who was the last of the three to leave the room, and when I first observed it it, was at least four feet behind him, and from this point I watched it pass over all their heads, the medium's included, and then fall upon the floor immediately in front of the gentleman, and upon my calling his attention to it he found it be his silk necktie which had been taken from his person during the séance, and which after the most thorough search he had given up for lost

Both the rooms were well lighted, and from the moment the doors were opened I had a perfect view of the arms of the medium, and they were constantly at his side, and beside this no skill could have enabled him to give such a light object the course through the air that this took.

At another time upon visiting the same medium, I had brought with me a small vial filled with pure water, and well corked, which I had placed upon the table before I had taken my seat. Upon my placing it there the medium asked what was my intention in bringing it. I replied for the spirits to magnetize it, so that it would become a remedy for weak eyes for the use of two members of my family, and then inquired if he thought they could do it. He answered, yes. We now seated ourselves, the vial at my right hand, while the medium was at my left, and not within four feet of the vial, and to touch it he would have been compelled to arise and lean over the table directly in front of me.

We were seated in a well-lighted room, the rays of the sun falling upon the floor, and no one present but us. Twice the medium said he saw a spirit hand grasping the vial, and I supposed the spirits were magnetizing it, and kept my eyes directed towards it, but I saw nothing, when suddenly at the same instant we both saw a flash of light apparently proceeding from the vial, and the latter disappeared. I immediately arose and inspected every part of the room, which from the beginning had been closed, under the table, chairs, and sofa, but the vial was not found. Then resuming my seat and questions, in about fifteen minutes, while the two hands of the medium were clasping mine upon the table, I felt something fall into my lap, and looking down I observed the vial rolling off my knees on to the floor. Upon my taking it up we both remarked that the water had acquired a slightly purple tinge, but otherwise its appearance was unchanged. As a remedy it was successful.

Dr. Slade himself has also been raised to the ceiling by spirit power, but I have not witnessed this, nor have I witnessed the levitation of a human body in any instance, but I can no more doubt the ability of certain spirits under favorable conditions to effect these levitations, than I can doubt their producing other spiritual phenomena which I have witnessed

CHAPTER III.

INSENSIBILITY TO FIRE.

"Lo, I see four men loose walking in the midst of the fire, and they have no hurt. . . . And the princes, governors, and captains, and the king's counsellors, being gathered together saw these men upon whose bodies the fire had no power, nor was a hair of their heads singed, neither were their coats changed, nor the smell of fire had passed them. . . .—*Dan.* iii. 25, 27.

THE same power here manifested in the protection of the bodies of the three Hebrews against the destructive action of fire, has, though in a less conspicuous manner, been exercised by spirits in all ages, and I have no doubt that many times where persons suspected of crime have been compelled to resort to the ordeal by fire, certain spirits finding themselves able to exercise this power through the mediumistic qualities of the accused, and from sympathy with their misfortunes, have rendered them proof against its usual effects so that they have passed through the trial unscathed.

This mode of testing the innocence or guilt of an accused person, had its origin in remote antiquity, and until a comparatively recent period was resorted to in many European states, as a means of deciding certain cases where extraneous evidence was lacking, and in all ages there have been instances in which persons have borne the test successfully, and thus the faith of the ignorant and superstitious in this ordeal was sustained, and the institution itself perpetuated.

The manner in which the ordeal was conducted in Europe, we ascertain from various writers, among them Blackstone.

"Fire ordeal," he says, "was performed either by taking up in the hand unhurt, a piece of red-hot iron of one, two, or three pounds weight, or else by walking barefoot and blindfold, over red-hot ploughshares laid lengthwise at unequal distances, and if the party escaped being hurt he was adjudged innocent, but if it happened otherwise he was then condemned as guilty. By this method Queen Emma, the mother of Edward the Confessor, is mentioned to have cleared her character."

As to the supposition, that those who successfully passed this ordeal were protected from the action of the fire by previous preparation, I do not think it is consistent with the accompanying circum-

stances. In reference to this question I will here quote the remarks of Epes Sargent, in his "Planchette," p. 97, which express my own ideas upon this subject. "The theory that the exemption in these cases from harm by fire, was the result of trick, or fraud, or the contrivance of priestcraft; that chemical agencies were applied to protect the body from the natural effects of fire; that some liniment was used to anoint the soles of the feet; that asbestos was mixed with a composition to cover the skin; that the hands were protected by asbestos gloves, so made as to imitate the skin, is all pure supposition. There is no evidence to support it; it is simple conjecture as to how it is supposed that these things *might* have been done, not evidence as to how they really were done. To prevent the defendant from preparing his hands by art, and in order to ascertain the result of the ordeal, his hands were covered up and sealed during the three days which preceded and followed the fiery application, and it is an entirely gratuitous conjecture that those in whose care the accused was placed made use of these opportunities to apply preventives to those whom they wish to acquit, and to bring back the hands to their natural condition. "Even were the clergy generally base enough, and impious enough," says Mr. Shorter, "to resort to these juggling tricks, and blasphemously appeal to Heaven with a lie in their mouths, and with the consciousness of so monstrous a fraud, this could scarcely have been done without the connivance of magistrates, and civil rulers, who were not always well disposed to the Church, but not unfrequently looked upon the ecclesiastical authorities with a jealous eye."

This power of spirits to render null the action of fire upon the human body, extended also to the protection of inanimate substances from destruction when enveloped in flames, as we find from Ex. iii. 2.

"And the angel of the Lord appeared unto him (*Moses*) in a flame of fire, out of the midst of a bush, and he looked and behold the bush burned with fire, and the bush was not consumed."

Through Mr. Home this form of manifestation of spirit-power has frequently been witnessed. In the London *Human Nature* for March, 1868, Mr. Jencken thus describes an instance where this medium handled fire with impunity, "He then knelt down before the hearth, and deliberately breaking up a glowing piece of coal in the fire-place, took up a largish lump of incandescent coal and placing the same in his left hand proceeded to explain that the caloric had been extracted by a process known to them, (the spirits) and that the heat could in part be returned. This he proved by alternately cooling and heating the coal, and to convince us of the fact, allowed us to handle the coal which had become cool, then suddenly resumed

its heat sufficient to burn me as I again touched it. I examined Mr. Home's hand and quite satisfied myself that no artificial means had been employed to protect the skin, which did not even retain the smell of smoke."

The same gentleman, at a meeting of the Committee of the London Dialectical Society, held on the 14th of April, 1869, read a paper in which he refers to this subject again, and from which I make the following extract :

"The fire-test, I have seen several times. I have seen Lord Adare hold in the palm of his hand a burning live coal, which Mr. Home had placed there so hot that the mere momentary contact with my finger caused a burn. At Mr. S. C. Hall's, a large lump of burning coal was placed on his head by Mr. Home, and only a few days since a metal bell heated to redness in the fire, was placed on a lady's hand without causing injury. At Mr. Henning's house I have seen Mr. Home place his face into the flames of the grate, the flame-points penetrating through his hair without any injury being sustained."

In the work published by Viscount Adare and the Earl of Dunraven, referred to in the last chapter, there is a letter from the well-known authoress, Mrs. S. C. Hall, to the Earl of Dunraven, in which she relates some particulars of a séance with Mr. Home, and from which the following is taken :

"We were nine, (a greater number than Mr. Home likes). We were seated round the table as usual, in the small drawing-room which communicated with a much larger room, the folding doors were pushed back into the hall, and the portiers unclosed. I think there was one lamp burning over the table, but a very large fire was blazing away in the large room. I know that there was a great deal of light. The Master of Lindsay, Rev. Mr. Y—— and his wife, Mr. Hall, and myself, Mr. Home, and the Misses Bertoiacci, were present. We sat for some little time before the tremulous motion that so frequently indicates stronger manifestations commenced, but it was quickly followed by raps, not only on the table, but in different parts of the room, the table was moved up and down, lifted perfectly off the ground, made light and heavy at the request of one or two of the gentlemen present, and after the lapse of, I suppose nearly an hour, Mr. Home went into a trance. Presently he pushed his chair, or the chair was pushed, quite away from the table. He got up and walked about the room in his usual manner, went to the fire-place, half knelt on the fender stool, took up the poker and poked the fire, which was like a red-hot furnace, so as to increase the heat, held his hands over the fire for some time, and finally drew out of the fire with his hand

a large lump of live burning coal, so large that he held it in both hands as he came from the fire-place in the large room into the small room, where seated round the table we were all watching his movements. Mr. Hall was seated nearly opposite to where I sat, and I saw Mr. Home after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head. I have often since wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said; "Is it not hot?" Mr. Hall answered; "Warm, but not hot." Mr. Home had moved a little away, but returned, still in a trance, he smiled and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver threads over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal still red showing beneath the hair, then after I think, four or five minutes Mr. Home pushed the hair back, and taking the coal off Mr. Hall's head, he said, (in the peculiar low voice in which when in a trance he always speaks,) addressing Mrs. Y——; "Will you have it?" She drew back, and I heard him murmur, "Little faith, little faith." Two or three attempted to touch it, but it burned their fingers. I said: "Daniel, bring it over to me, I do not fear to take it." It was not red all over, as when Mr. Home put it on Mr. Hall's head, but it was still red in parts. Mr. Home came and knelt by my side. I put out my right hand, but he murmured: "No, not that, the other hand." He then placed it in my left hand, where it remained more than a minute. I felt it, as my husband had said, "warm," yet when I stooped down to examine the coal my face felt the heat so much that I was obliged to withdraw it. After that Mrs. Y—— took it and said she felt no inconvenience. When Mr. Hall brushed his hair at night he found a quantity of cinder dust."

Some astonishing feats of this character were in 1871 performed in Easton, Talbot Co., Maryland, by an illiterate negro blacksmith, whom none could suspect of possessing any scientific knowledge, or the capacity to successfully deceive any person of ordinary intelligence through trickery. Full accounts of his wonderful performances appeared in the journals at the time, and from the many respectable names that attest his powers there can be no doubt of his possession of them, and besides since then another negro has appeared in San Francisco, Cal., who performed similar feats.

From the New York *Herald* of Sept. 7, 1871, I copy the following account of the exploits of the negro blacksmith, written by a correspondent who witnessed what he describes.

"Business recently called me to the Eastern shore of Maryland, to the point from which we write ; the county seat of Talbot county. While there I heard from several gentlemen of prominence, the story of a negro blacksmith, who lived in an adjoining county, upon whom fire had no effect whatever. The story was so incredible that I gave it little heed, although it came from most reliable sources, and was related to me by gentlemen of the highest standing in the community, for honor and integrity. A day or two after I first heard of this remarkable negro, Mr. T. R. Robson, editor of the *Easton Star*, called at my room, and stated that the negro was in town, and that the physicians were going to make an examination of him at the office of Dr. P. Stack, and invited me to witness the operations, which I very gladly did. Mr. Robson and myself went at once to Dr. Stack's office, where were assembled Drs. Anderson, Goldsborough, and Comegys, of Easton, Mr. J. A. Johnson, editor of the *Journal* at Easton, Mr. A. A. Pancoutt, and Mr. John C. Henry, all prominent citizens of Talbot county.

"A brisk fire of anthracite coal was burning in a common coal stove, and an iron shovel was placed in the stove and heated to a white heat. When all was ready, the negro pulled off his boots and placed the hot shovel upon the soles of his feet, and kept it there until the shovel became black. His feet were then examined by the physicians, but no burns could be found, and all declared that no evidences of a heated substance having come in contact with them was visible. -

"The shovel was again heated red hot, taken from the stove and handed to him. He ran out his tongue as far as he could, and laid the heated shovel upon it, licking the iron until it became cooled. The physicians examined the tongue, but found nothing to indicate that he had suffered in the least from the heated iron. A large handful of common squirrel shot, procured from a store near Dr. Stack's office, was next placed in an iron receptacle and heated until melted. The negro then took the dish, poured the heated lead into the palm of his hand, and then put it into his mouth, allowing it to run all around his teeth and gums. He repeated the operation several times, each time keeping the melted lead in his mouth until solidified. After each operation the physicians examined him carefully, but could find nothing upon his flesh to indicate that he had been in the least affected by the heated substance he had been handling.

"After the performances with the lead, he deliberately put his hand into the stove, in which was a very hot fire, took therefrom a handful of hot coals and passed them about the room to the gentle-

men present, keeping them in his hand some time. Not the slightest evidence of a burn was visible upon his hand after he threw the coals back into the stove.

"The exhibition was regarded by all who witnessed it, as most remarkable, for there was no opportunity for the practice of chicanery. Every gentleman present was there for the purpose of detecting if possible any trick—if trick there was—and none could have had the least interest in aiding or abetting the negro in his performances. I will state that in April last, while the judges of this judicial circuit were holding court at Denton, Caroline County—the county in which this man lives—Judges Wickes, and Stump, accompanied by Sheriff Richardson, went to the blacksmith shop of this negro, which is situated about six miles from Denton, on the farm of W. P. Richardson. The Sheriff made known to him the object of their visit, when in the language of the judges, he performed most astonishing feats, such as handling red-hot iron with his bare hands, forging it into shape without the use of tongs, putting it upon his tongue, etc. At a later period he was visited at his shop by Dr. C. E. Tarr, editor of the *Denton Journal*, J. Marion Emerson, editor of the *Denton American Union*, James B. Steele, T. H. Kemp, clerk of the Court, R. J. Jump, late State Comptroller of the Treasury, Colonel R. E. Caster and Dr. P. O. Cherbonier. These gentlemen came upon him wholly unawares, and when requested by them to perform some of the feats he has become so famous for in this locality, he immediately went through with the same wonderful performances I have mentioned.

"After he had concluded his performances in Dr. Stack's office, I sought an opportunity to converse with him. I found him very ignorant, not able to read or write, and in all respects an unadulterated negro. His name is Nathan Coker, and he is about fifty-eight years of age. He was born in the town of Hillsborough, Caroline county, Md., and was the slave of Henry L. Sellers of that place, by whom he was sold to Bishop Emary. In relation to his ability to handle fire, and how he first became aware of it, he said: "Boss, when I was about thirteen years old, old massa Emary hired me out to a lawyer, whose name was Purnell. He treated me badly, and did not give me enough to eat. I shied around the kitchen one day and when the cook left I shot in, dipped my hand into the dinner pot, and pulled out a red-hot dumpling. The boiling water did not burn, and I could eat the hot dumpling without winking, so after that I often got my dinner that way. I has often got the hot fat off the boiling water and drank it." I then interrogated him as to the effect

heated substances had upon his flesh, and asked him when he handled them with his hands if he did not suffer more than when he took them inwardly, to which he replied ; " No Boss, I often take my iron out the forge with my hand when red-hot, but it don't burn. Since I have been a little boy I have never been afraid to handle fire. He then stated, that often when by himself he would pick up red-hot iron because his tongs were not handy, and that he never felt any discomfort from it. He felt no more harm, he said, from handling fire than stones."

Of the negro who exhibited his powers in San Francisco, the *Evening Bulletin* of that city said : " He strode to a charcoal fire in the centre of the room chatting pleasantly the while, and taking therefrom a red-hot iron drew it across his arms and hands. Then he handled other hot iron, and then he stepped on them. He did not mind the iron, nor the smell, saying that he was not sensible of any pain, but tried new tricks, such as swallowing boiling oil, burning alcohol, etc."

That these uninformed negroes are honest in their assertions that they use no artificial means to enable them to counteract the usual effects of fire, when applied to their bodies, must be apparent upon even slight reflection, for with the strong natural inclination of the negro for a reputation for smartness, if they were in possession of such a secret they would be immensely proud of it, and it would be entirely foreign to their natures to confess to absolute ignorance of the means, if any were employed ; in fact we may detect the same weakness of a desire for a reputation for smartness in the white race, for we find it rare indeed for any one to plead ignorance when the confession of knowledge is not dangerous, and when its known possession brings both credit and profit.

Then again as to their having such knowledge, so far exceeding that of the most accomplished chemists of the age, this is incredible, and it would require a heavier draft upon credulity to sustain this opinion, than to at once accept their own statements of their utter ignorance as to the power by which they accomplished these things. It is a popular, and to a certain extent a scientific belief, that certain chemical agents have the property when applied to the skin, of protecting it from the action of fire, and numerous recipes have been published, and each in turn has been vaunted as effective for this purpose. There are few intelligent lads who have not read many, and tried some of these, but I will venture to say not one of my readers has ever yet evaded the penalty when the heat was applied. Speaking for myself I always had a penchant for chemical experi-

CHAPTER IV.

CLAIRVOYANCE AND SOMNAMBULISM.

“Jesus saith unto her, Go call thy husband and come hither. The woman answered and said, I have no husband. Jesus saith unto her, Thou hast well said I have no husband : for thou hast had five husbands, and he whom thou now hast is not thy husband : in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. . . . The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did : is not this the Christ ?”—*John* iv. 16–19, 28, 29.

HAD Jesus lived in our day, and given such proofs of his clairvoyant faculty as are narrated in these passages, he would by some have been termed a fortune-teller ; a dealer in witchcraft and sorcery ; and many persons would have suspected him of dealings with Satan.

Clairvoyance, or clear-seeing, comprises the perception of spirits, and of spiritual things, and of persons, acts, occurrences, and scenes pertaining to earth-life, in the past, present, and sometimes in the future.

Clairvoyance as generally understood, may be divided into independent and subjective. The former, is when the spiritual perceptions are independent of extraneous spirit agency—the latter, when they are induced by disembodied spirits impressing the mind of a mediumistic person, he perceiving whatever is in the mind of the psychologyzing spirit, and which he wills him to perceive. Many visions are thus presented and impressed by spirit agency, and they may be representations of real persons and things in spirit-life, or simply ideal pictures, having no real existence.

The former, or independent clairvoyance, I believe to be comparatively rare, while the world when it learns to tolerate and respect the free narration of personal spiritual experience, will be surprised to find how common is the latter.

Locality has much to do with the prevalence and activity of the clairvoyant faculty. Amongst the Scotch Highlanders, and the mountaineers of Switzerland, second sight, a form of clairvoyance, is common, and we find that Elijah and Jephthah, the prophet and the

warrior, two of the most conspicuous characters in the Old Testament, upon whom the "Spirit of the Lord" came, were both from Gilead, a hilly broken country, and therefore favorable to the development and exercise of the clairvoyant faculty.

We find many instances related in the Bible where this faculty of clairvoyance was exercised, and there is no difficulty in recognizing it as the same spiritual faculty that many now possess.

Among these instances in the Old Testament, is that narrated in the 5th chapter of 2 Kings, where Naaman, after being cleansed of the leprosy through the mediumship of Elisha, and having departed from the prophet's habitation, the servant of the latter, thinking that as Elisha had refused compensation, he himself would levy tribute, ran after him and taxed him for a talent of silver. Upon his return,

"Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, *Went not mine heart with thee*, when the man turned again from his chariot to meet thee? Is it a time to receive money? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever."

It is plain here that Elisha perceived the act of the servant through his spiritual faculty, or clairvoyantly, and this is the meaning of the words, "*Went not mine heart with thee* when the man turned again from his chariot," and it would be difficult to attach any other meaning to them.

In the next chapter, the 6th, when

"The king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp,"

Elisha clairvoyantly, or by spirit impression, was informed of the intention of the Syrian king and warned the king of Israel,

"Saying, Beware that thou pass not such a place, for thither the Syrians are come down." "Therefore the heart of the king of Syria was troubled for this thing, and he called his servants and said unto them; Will ye not shew me which of us is for the king of Israel? And one of his servants said, None my lord, O king, but Elisha the prophet that is in Israel telleth the king of Israel *the words that thou speakest in thy bed-chamber.*"

In the same chapter, we find that a detachment of the troops of the enemy suddenly appeared before Dothan, they being sent to capture Elisha.

"And when the servant of the man of God (*Elisha*) had risen early, and gone forth, behold a host compassed the city both with horses and chariots, and his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, Lord I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, *and behold the mountain was full of horses and chariots of fire round about Elisha.*"

Elisha being a clairvoyant prophet or medium, perceived this heav-

only host who had come to his assistance. They probably were the spirits of Israelitish warriors, who though disembodied, yet continued to take a deep interest in the success of their mortal kindred, and who were present to render every assistance in their power, and this power I fully believe to be often exercised in war, and sometimes with such effect as to determine the issue of battles. As to the young man, Elisha probably laid his hand upon him, and as where persons possessing the gift of second-sight touch others, the latter often become temporarily clairvoyant, so in his case he perceived this host of spirits who otherwise would have remained invisible to him.

In the latter part of the same chapter we have another instance related of his clairvoyant power. Samaria, where Elisha then was, being besieged and in great straits, the king of Israel became enraged against Elisha, for the reason that he had been directed by Elisha's advice, and sent an officer to arrest him.

"But Elisha sat in his house, and the elders sat with him, and the king sent a man from before him, *but ere the messenger came to him he said to the elders, See ye how this son of a murderer hath sent to take away mine head?*"

Passing to the New Testament, we notice the case of that pious and noble martyr Stephen, as related in the 7th chapter of Acts. Surrounded by his bigoted persecutors, gnashing their teeth in their rage, he

"Being full of the Holy Ghost looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened and the Son of Man standing on the right hand of God."
—Verses 55, 56.

Stephen here had a clairvoyant view of the spirit world, and of Jesus, and probably of some other glorious and perhaps ancient spirit, whom Stephen mistook for God, as Swedenborg and others have since done.

In the 27th chapter of Acts the dangers and results of a voyage were foretold by Paul. It is said :

"Now when much time was spent, and when sailing was now dangerous because the fast was now already past, Paul admonished them, and said unto them, *Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.*"

It will be noticed, that Paul here predicts loss of life as well as of ship and lading, but later, when the danger had become imminent, he assures them of personal safety. It would appear that at first he was not in perfect clairvoyant condition, and received the idea imperfectly, and afterward a spirit, finding this necessary, appeared to him, and told him that his labors and trials were not yet ended, and

that he and they should be saved. This information Paul now imparted to his fellow voyagers, as narrated in the verses from 22 to 25.

"And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not Paul, thou must be brought before Cesar, and lo, God hath given thee all them that sail with thee. Wherefore Sirs, be of good cheer, for I believe God that it shall be even as it was told me."

Referring again to the Old Testament, we read of the exercise of the clairvoyant faculty by Samuel, for a purpose that many in our day would consider beneath the notice of a prophet, and the term "fortune-telling" would be applied to characterise the act if related of any modern medium.

"And the asses of Kish, Saul's father, were lost. And Kish said to Saul, his son, Take now one of the servants with thee and arise, go seek the asses. . . . So they went unto the city where the man of God was. . . . And Samuel answered Saul and said, I am the Seer. . . . And as for thine asses that were lost three days ago, set not thy mind on them for they are found."—1 Sam. ix. 3, 10, 19, 20.

It will be here noticed that Saul had not yet told Samuel of the object of his visit, when Samuel informed him that the asses lost three days previously were found.

Many times the clairvoyant gift has been successfully called into use to discover lost cattle, etc. John Roberts, of Cirencester, Eng., one of the early Friends, could invariably inform the owners where they could find their lost animals, and in the *Atlantic Monthly* for February, 1871, is an article written by William L. Stone, entitled, "A Chapter of Modern Astrology," in which he states that Dr. Noah Stone of Guildford, Conn., father of David M. Stone, formerly editor and proprietor of the *New York Journal of Commerce*, when in his twelfth year possessed this faculty of discovering lost cattle, and an instance is given of its successful exercise.

I have knowledge through an intimate medical friend, of a Catholic family in the city of Brooklyn—of which he is the medical attendant—the wife being a seer or clairvoyant, who converses with him freely upon the subject of her gift, and who says her priest tells her that it is nothing strange nor wrong, that the Catholic priesthood generally acknowledge to each other the existence of the faculty, and would openly acknowledge it, only should they do so "every ignorant Irishman (using her own words) would be seeing banshees."

The gift of clairvoyance is undoubtedly possessed in a highly developed state by many modern Eastern magicians. Dr. Joseph Wolff, in his *Travels and Adventures*, previously referred to, gives an

account of the means by which some stolen articles were recovered while he was at Cairo in Egypt. The account is here copied from Mr. Howitt's work, *History of the Supernatural*. "Wolff was asked in Egypt whether he believed in magic. He replied that "He believed in everything to be found in the Bible, in magic, witches, wizards, in spirits in the air, in instigations of the devil, and that he can still enter heaven to calumniate man, for all these things are stated as truths in the Bible. He says, "He was dining with Mr. Salt at Cairo. There were present, Bakhti, the Swedish Consul-General, an infidel. Mr. Ross, of Rosstrevor, in Ireland, a gentleman of high character. Spurrier, an amiable English gentleman, and Carviglia, captain of a Genoese merchant-vessel, the only believer in magic there except Wolff. Salt complained that he had been robbed of some silver spoons, knives and forks. Carviglia said he must send for the magician. Salt and the rest laughed, but they sent for one. He came and promised to come again the next day at noon, when they must have ready a pregnant woman, or a boy seven years of age. Bakhti, the scoffing infidel, declared that he would unmask the impostor and brought a boy who had come only a week before from Leghorn, who had never been out of his house, knew nobody there, and spoke no word of any language but Italian. The magician appearing with a large pan in his hand, poured out some black liquid into it, and bade the boy stretch out his hands. The boy not knowing Arabic did not move, but Wolff interpreted in Italian what the magician said, and the boy stretched out his hands. The magician put some of the black liquid upon his palm and asked him if he saw anything. This being interpreted the boy shrugged his shoulders and said, "Vedo niente!" I see nothing! This was repeated twice without any effect, but the third time the boy suddenly exclaimed, 'Io vedo un uomo!' I see a man!—at which all started, and Wolff says trembled. More black liquid was poured into his hand and he screamed out 'Io vedo un uomo con un capello, I see a man with a hat!—and from repeated inquiries he so completely described a servant of Salt's, that all exclaimed 'Santini is the thief!' Santini's room was searched and the missing articles found. Wolff says no one but the boy could see anything.

"Mr. Lane hearing of this transaction from Mr. Salt, was desirous to test the matter himself, and was introduced to the magician, an Egyptian Sheikh, who professed to produce the wonders through the agency of spirits. Every one is familiar with what took place. A boy suddenly brought in from the street from amongst a number playing there, on having the black liquid poured into his hand, and

the magician muttering words and burning successively slips of paper in a chafing dish on which Arabic figures were inscribed, saw first a man sweeping, then a number of flags brought, a tent pitched, a troop of soldiers ride up, and encamp round the Sultan's tent, then a bull brought, killed, and cooked, then the Sultan arrive on horseback, describing his dress, alight and take coffee, etc. Afterwards Mr. Lane desired that Lord Nelson should be called, and the boy described the great admiral, both as to his person, his dress, and his one arm, the empty sleeve being attached to the front of his coat. The boy of course knew nothing of Lord Nelson. He afterwards described an Egyptian gentleman resident in England, and who had adopted the English dress. This person had long been an invalid. The boy described him as lying on a couch, wrapped up, pale, and in all respects accurately. Mr. Lane gives other instances equally remarkable."

The black liquid poured into the hand of the boy as here stated, and upon which he was directed to concentrate his attention, probably only served the purpose of diverting his mind from surrounding objects, and rendering it passive and accessible to spiritual influence. Mr. Howitt here omits stating a fact which I consider important. Mr. Lane says in his book that the magician held the boy's hand all the while, and in a note adds: "This reminds us of animal magnetism." In truth the effect of holding his hand was to impart to the boy a portion of the magician's own clairvoyant or medium power.

The employment by the celebrated Dr. Dee of what he termed the magic mirror, answered the same purpose as the black liquid just mentioned, though he probably was ignorant of this, its true agency. This mirror of Dee's was simply a piece of hard coal cut in a circular form, with a handle, and with a flat surface highly polished, upon which he was in the habit of looking when divining. It was sold in 1842, among the curiosities formerly in the possession of Horace Walpole, at Strawberry Hill, England. In the catalogue it was described as "A black stone, by means of which Doctor Dee evoked spirits."

Bright buttons or small silver coins are often placed in the hands of their subjects, with directions to steadily fix their gaze upon them, by magnetizers when they attempt to magnetize or psychologize. These serve the same purpose as the black liquid of the magicians, and the magic mirror of Dee, and the effect, as with these, is to render the subject passive and receptive—first to the magnetic influence of the operator, and secondly to the influence of spirits, and what the former honestly believes to be the sole effect of his own magnetic

power, is quite as often the result of the action of spirits. All are not capable of spiritual perception from the use of these means, those who are successful must be highly impressible and possess the gift, or they must be rendered temporarily susceptible through the presence, and perhaps contact of an accomplished medium.

There is every reason to believe that Joseph resorted to means like these for similar purposes, for we find in Gen. xlv. that he gave directions to the steward to :

“ Put my cup, the silver cup, in the sack's mouth.”

And when his brethren had departed he directed his steward to follow them, and upon finding the cup to say to them :

“ Is not this it in which my lord drinketh, and whereby indeed he divineth ? ”
(Verse 5.) And the 15th verse of same chapter confirms this view, where,

“ Joseph said unto them (his brethren), What deed is this that ye have done ? Wot ye not *that such a man as I can certainly divine* ? ”

If Joseph divined he must have been a medium, or as then termed a soothsayer. In his case the magic he practised probably was lawful, for as a writer in Smith's *Dictionary of the Bible* says : “ Magic was lawful or unlawful according to the aid invoked.” And this view forces itself upon all who examine this question, and spirit intercourse to-day may be said to be lawful or unlawful according to the means used, the moral and intellectual character of the persons engaged, and the end sought.

A writer in the work above quoted, remarks : “ Two uses of cups or the like for magical purposes have obtained in the East from ancient times. This use in both its forms obtains among the Arabs in the present day.” Perhaps the custom so common, especially in remote country districts, and amongst simple minded women, of inspecting the remains of tea in the cup and therefrom inferring good or evil fortune, may be derived from this ancient mode of practising magic.

As relating to this custom of fixing the attention upon bright surfaces, as one of the means of exercising the magic art, I will here refer to the “ Urim and Thummim ” of the high priest of the Jews, and it appears very probable that their purpose was similar to that of the silver cup of Joseph, and of the liquid and mirror of modern times.

In the work just quoted—Smith's *Dictionary of the Bible*—article “ Urim and Thummim,” the writer is of the opinion that the correct interpretation of the word “ Urim ” is “ lights,” and of “ Thummim,” “ light and perfection,” and he further says : “ They are mentioned as things already familiar both to Moses and the people,

connected naturally with the functions of the high priest, as mediating between Jehovah and his people. When Joshua was appointed by God to succeed Moses, it is said Eleazar the priest "shall ask counsel for him after the judgment of Urim, before the Lord,"—Numbers xxvii. 21, and in 1 Samuel xxviii. 6, it is said: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets." Josephus says of them that, "they were bright before a victory, or when the sacrifice was acceptable, dark when any disaster was impending."—*Ant.*, iii. 7, § 5. "The latest Jewish interpreter of eminence, Kalisch, on *Exodus* xxviii. 31, combining parts of these views, and identifies the Urim and Thumnum with the twelve tribal gems, looks on the name as one to be explained by a hendiadys (*Light and perfection—perfect illumination*), and believes the high priest by concentrating his thoughts on the attributes they represented, to have divested himself of all selfishness and prejudice, and so to have passed into a true prophetic state. In what he says on this point there is much that is both beautiful and true. Lightfoot it may be added has taken the same view."

The clairvoyant powers of Zschokke, the German author, were more easily, and it may be said more naturally exercised, for he used no means to assist his perceptions. He says: "It has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly look, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of test, I once in a familiar family circle at Kirchberg related the secret history of a seamstress who had just left the room, and the house. I had never seen her before in my life. People were astonished and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the literal truth. On my part, I was no less astonished that my dream-pictures were confirmed by the reality. I

became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. 'What demon inspires you? Must I again believe in possession?' exclaimed the spiritual Johann von Riga, when in the first hour of our acquaintance I related his past life to him. We speculated long on the enigma, but even his penetration could not solve it.

"I myself had less confidence than any one in this mental jugglery. As often as I revealed my visionary gifts to any new person I regularly expected to hear the answer; 'It was not so.' I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before I spoke. Instead of many, I will mention one example which pre-eminently astounded me. One fair day in the city of Waldshut, I entered the Vine Inn in company with two young student-foresters. We were tired with rambling through the woods. We supped with a numerous company at the *table d'hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc. One of my companions whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to me, and who allowed himself extraordinary license. This man's former life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly if I related to him some of the most secret passages of his life; I knowing as little of him personally as he did of me. That would be going a little farther I thought than Lavater did with his physiognomy. He promised that if I were correct in my information to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant, his school-years, his youthful errors, and lastly with a fault committed in reference to the strong-box of his principal. I described to him the uninhabited room, with whitened walls, where to the right of the brown door, on a table stood a black money-box, etc. A dead silence prevailed during the whole narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth? The startled young man confirmed every particular, and even what I had scarcely expected, the last mentioned. Touched by his candor I shook hands with him over the table, and said no more. He asked my name, which I gave

him, and we remained together talking till past midnight. He is probably still living."

From the above it is plain that Zschokke was a clairvoyant medium, and that the spirit friends of these persons impressed these incidents and events in their histories upon his mind, as they do upon the mind of Charles H. Foster.

Swedenborg, the celebrated Swedish philosopher and seer, possessed the spiritual faculty of clairvoyance in an eminent degree, and it was first developed after he had passed his fiftieth year.

He had constant intercourse with the spiritual world, conversing with spirits as freely and sensibly as with mortals, and through this intercourse he acquired extensive knowledge of spirits, and the world in which they exist, and the ideas thus derived and presented to the world, are to a large extent in harmony with the revelations of modern Spiritualism, but owing to the bias imparted to his mind by his early theological training, much of the information he acquired through spiritual intercourse received a false coloring, and the influence of his early belief in the established dogmas of the Church is plainly discerned in all his spiritual writings, and while his followers accept all, or nearly all he taught, as authoritative, they reject other teachings as elevated as his, coming through modern mediums, and even when their characters and mediumship are equally well established.

Swedenborg believed, and they believe, that he was specially and divinely chosen to receive and promulgate spiritual truth, and that God has not since seen fit to employ others as channels of communication with man. The mistake of Swedenborg was the same that has so often been made by others. Being a man of very modest conceptions of his own abilities, and of his own worthiness, the magnitude of the revelation, the sacredness of the agency, overwhelmed him with a sense of the importance of the trust, and of his own weakness, and he devoutly believed that nothing less than a special selection and appointment of himself by God, as the means of communication, could render him worthy of and equal to the mission; nothing less than a miracle, in his estimation, could or should account for the extraordinary spiritual enlightenment which had been vouchsafed to him.

Although Swedenborgians admit that the apostles and others of the early Christians possessed like gifts with Swedenborg, yet when others in our day claim and prove their possession of similar gifts, they are at once discredited, either as pretenders, or as being the channels of communication with deceiving spirits, while they declare

that the founder of their New Church received all his knowledge of spiritual things direct from God.

But neither his own claim for a direct revelation from Deity, or the claim made for him by his followers, can affect the truth of his having been a clairvoyant of wonderful power, as is evident from his seeing the great fire and its extent in Stockholm when distant from that city three hundred miles; by relating to the Queen of Sweden, upon her request what she had spoken on a certain occasion to her deceased brother; and by his describing to a widow where a lost receipt for the payment of money was concealed in a secret drawer, and the recovery of which saved her from much distress. Jung-Stilling, in his "Theory of Pneumatology," p. 56, after mentioning the above occurrences says:

"But I must now add a fourth experimental proof which has never been previously made public, and is fully as important as any one of the foregoing. I can vouch for the truth of it with the greatest confidence.

"About the year 1770, there was a merchant in Elberfeld, with whom during seven years of my residence there I lived in close intimacy. He was a strict mystic in the purest sense. He spoke little, but what he said was like golden fruit on a salver of silver. He would not have dared for all the world, knowingly, to have told a falsehood. This friend of mine, who has long ago left this world for a better, related to me the following tale:

"His business required him to take a journey to Amsterdam, where Swedenborg at that time resided, and having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking friendly old man, who received him politely, and required him to be seated, on which the following conversation began:

THE MERCHANT.—Having been called hither by business, I could not deny myself the honor sir, of paying my respects to you. Your writings have caused me to regard you as a very remarkable man.

SWEDENBORG.—May I ask you where you are from?

MERCH.—I am from Elberfeld, in the Grand-duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me, but the source whence you derive them is so extraordinary, so strange and uncommon, that you will perhaps not take it amiss of a sincere friend of truth, if he desire incontestable proofs that you really have intercourse with the invisible world.

SWED.—It would be very unreasonable if I took it amiss, but I think I have given sufficient proofs which cannot be contradicted.

MERCH.—Are they those that are so well known respecting the queen, the fire in Stockholm, and the receipt?

SWED.—Yes, those are they, and they are true.

MERCH.—And yet many objections are brought against them. Might I venture to propose that you give me a similar proof?

SWED.—Why not? Most willingly.

MERCH.—I had formerly a friend who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend a short time before his decease; we conversed together on an important topic; could you learn from him what was the subject of our discourse?

SWED.—We will see. What was the name of your friend?

The merchant told him his name.

SWED.—How long do you remain here?

MERCH.—About eight or ten days.

SWED.—Call upon me again in a few days; I will see if I can find your friend.

“The merchant took his leave, and dispatched his business. Some days after he went again to Swedenborg in anxious expectation. The old gentleman met him with a smile, and said; ‘I have spoken with your friend; the subject of your discourse was “*The restitution of all things.*”’ He then related to the merchant with the greatest precision, what he and his deceased friend had maintained.

“My friend turned pale, for this proof was powerful and invincible. He inquired further, ‘How fares it with my friend? Is he in a state of blessedness?’ Swedenborg answered, ‘No, he is not yet in Heaven, he is still in Hades, and torments himself continually with the idea of the restitution of all things.’ This answer caused my friend the greatest astonishment. He ejaculated, ‘My God! what, in the other world?’ Swedenborg replied: ‘Certainly, a man takes with him his favorite inclinations and opinions, and it is very difficult to be divested of them. We ought therefore to lay them aside here.’ My friend took his leave of this remarkable man perfectly convinced, and returned to Elberfeld.”

Clairvoyance is a strictly spiritual faculty, and I am told by my spirit-friends that in their life, as in this, certain persons exercise it in a pre-eminent degree, though highly advanced spirits generally from their more extended range of spiritual vision, exercise the faculty in a higher degree than those on lower planes, and the past, present, and future are to them, to a certain extent, open to view, and some

times these elevated spirits reveal to others below them future earthly events, the knowledge of which these in turn sometimes communicate to mortals. I am also informed, that with those spirits who possess the gift of clairvoyance and especially of prevision in an eminent degree, its perfect exercise is not subject to their control—they cannot at will exercise the faculty to its full extent.

Miss P., a lady residing in New York, with whom I have for some years been well acquainted, and for whose veracity I can unreservedly vouch, visited my family for a few days in the latter part of April, 1871, and while with us related some incidents in the experience of her only sister, Mrs. H——, also residing in New York.

It seems that some six years previously this sister had married a young man who had just come into possession, through the death of his father, of considerable property. Not having been trained to any regular business he some three years after marriage removed with his wife and child to the State of Missouri, where he purchased a large farm, and upon the advice of others stocked it with cattle, and commenced raising stock. Being destitute of any practical knowledge of farm-life he entrusted the management of the estate to others, and in June, 1870, was compelled to sacrifice his property, and with his reduced capital removed to St. Louis.

After a short time his wife, with their child, returned to New York, and from then until the succeeding October she received occasional letters from her husband, after which time she heard no more from him. In December following she addressed a Mr. C—— residing in Macon, Missouri, who had been an intimate friend of her family, requesting information of her husband. His answer was to the effect that her husband had taken passage in a steamer from St. Louis to Memphis, and from three different sources he had been informed that he had died on the steamer.

In this condition of suspense she remained until April, 1871, when through the solicitations of a friend she was induced to visit Mr. Charles H. Foster, in company with another lady. She simply informed Mr. Foster that she desired a séance, and upon seating themselves at the table Mr. F. requested her to write on separate strips of paper, the names of three or four deceased friends. The names she wrote were those of Charles C. H——, a former acquaintance, Joseph P——, her father, and Abraham T. O——, a cousin, recently deceased. These strips she was then directed to compress into pellets, and they were then passed to Mr. Foster.

Upon taking them he said: "Charles C. H—— is present; I see him standing back of your chair, and he requests you to ask him any questions you desire." She inquired: "Is Henry R. H—— living or dead?" This was her husband. The answer was: "Henry R. H—— is not in spirit life." She then inquired whether he could tell her where he was? The answer to this question was: "I have a long way to go for him. I find him in Peru, Illinois." She then asked, "What is the reason he does not write to his family?" Answer, "Poverty. He is now very poor." Fearing that destitution may have led him into wrong paths, she inquired: "Has he committed any criminal act?" The reply was, "No, Henry R. H—— has not committed any crime, and never will, for the spirit of his father, Sandford H——, is ever with him, and will protect him." She then asked, "What is he doing there?" Answer, "He is seeking for coal oil deposits." Her next question was: "Will he return to his family?" Answer, "Yes he will return, and they will see him before the termination of the present year." She now inquired, "Does he retain any affection for his family?" The reply was: "Yes; and often thinks of you both."

Mr. Foster then said: "Philadelphia! Who is in Philadelphia that you know?" She replied: "There is no one there with whom I am acquainted;" and he continued: "There must be, and you will see the person soon."

The second day after this, an old friend of her youth who had been married at the same time, and on the same occasion that Mrs. H—— was, and of whose whereabouts she was ignorant, visited her, having just arrived from Philadelphia where she was residing.

The visit of Miss P——, the sister of Mrs. H——, to my family, of which mention is made at the commencement of this narration, was on the fourth day after the séance with Mr. Foster as here related, and she then gave us the account precisely as the reader here finds it, and as I at the time wrote it down. She expressed her unbelief in the power of any person to thus perceive distant passing events, and scenes, but my experience with Mr. Foster induced me to think there might be something in the communication, and I determined to bear the circumstances in memory.

Miss P—— had met us once since that visit, and about the first of December ensuing she again visited us, and not being by any means a believer in Spiritualism, she now expressed her surprise while informing us that a week previously the husband of her sister had returned to his family, and that upon his showing a disposition to be reticent upon the subject of his history of the past year or two,

his wife had proposed to him such pertinent questions, founded upon the information derived through Mr. Foster, that his astonishment overcame his reserve, and he acknowledged the truth of all Mr. Foster had told her, and afterwards its truth was further confirmed by other persons who had business relations with her husband in Peru, Illinois.

One of the best clairvoyants and personating mediums whom I have met, is Dr. C. T. Buffum, now of Worcester, Mass. During my visit to Moravia in August, 1872, I first witnessed the facility with which spirits can re-enact the scenes, and reassume the conditions of their earthly life through him.

He visited Moravia for the first time while I was there, and on the evening of the day of his arrival he held a séance in Mrs. Andrews' parlors. The persons present were seated around the rooms, while Dr. Buffum occupied a chair centrally placed, so that all could see and hear him without leaving their seats. Upon the sofa where I sat, was Mrs. Louisa Andrews, of Springfield, Mass., a lady of the highest respectability, who with her son and sister was on a visit to Moravia for the same purpose that I was.

At first there were music and singing and after these had ceased the medium was controlled by a spirit who claims to be "Red Jacket," the famous Indian Chief. He shook hands with all present in a very cordial manner, and then ensued a few moments of silence, when the medium moved his chair near the table, resting his elbow upon it, and his head upon his hand, his head slowly sunk backwards, his countenance assumed a pallid deathlike hue, while a stream of foaming saliva flowed from his mouth. Then the other hand was slowly raised and placed upon his forehead, when he exclaimed in low faint tones, "Oh my head!" Just at this moment the lady before mentioned, Mrs. Andrews, sunk upon the sofa in a fainting fit, and was carried from the room. She afterwards said that at that moment she felt as if she had received a blow upon her head. The medium now faintly said, "Mother, mother." There being no response, after a pause he added, "Brother," when the son of Mrs. A—— advanced, and the medium grasped his hand, which he pressed, calling him by name, and expressing his joy at being able to again meet him. He then called for the aunt, and upon her advancing he said: "Do not think I am in pain now, I am only proving my identity." He gave his name and conversed freely about the cause and manner of his death, satisfying both aunt and brother that he was their deceased relative. Mrs. Andrews afterwards informed

me that her son met his death by the fall of an elevator, upon which he was standing, his skull being fractured, and the appearance and actions of the medium when the spirit was re-enacting the death scene, were instantly recognized as precisely like those of the young man in his last moments, and the words, "Oh my head!" together with those of "Mother, mother," were the only words uttered by him after the accident. Mrs. Andrews had no doubt that it was her son who thus manifested.

After this the spirit controlling said he saw "an old man dressed as a Quaker, but he was not a Quaker. He appeared in a broad-brimmed white hat. He was lame, some trouble about here," placing his hands upon his hip. "Yes," said he, "his hip was dislocated, and he walked lame, and one of his feet barely touched the ground."

He then said that he "saw a wagon drawn by a gray horse, there were bags in the wagon, and beside the old man there was a woman:" that "the horse ran away, and the old man in attempting to escape by the rear of the wagon fell upon his hip, and thus received the injury that caused the lameness." He added that he was uncle to a Mr. Thompson, there present.

A gentleman of that name now advanced to the medium, and stated that he had recognized the spirit before the description was completed, and he did not need the announcement of the relationship to satisfy him of his identity. He said the description was correct throughout. His uncle was on his way to the mill with some bags of grain in his wagon, and with his wife by his side, when at a certain point on the road the horse—which was gray—ran away, and his uncle in attempting to escape in the manner described met with the injury, and ever after one limb was shorter than the other. He said his uncle did dress like a Quaker, but he was not one, and the white broad-brimmed hat, as described, was like one that he—Mr. Thompson—had presented to him, and which he wore during the latter years of his life. Here Mr. Thompson desired the spirit to give his uncle's name, and the reply was satisfactory, so Mr. T—testified, and the latter assured us that he had never before met the medium.

After this "Red Jacket," in a low quiet voice said, "Lily, there is a bright spirit present by the name of Lily," and upon my wife advancing he said: "Yes, yes, you are her mother, she wants to shake your hands," and then added, "She wants to kiss her sister E——" who was present, and upon my little daughter coming forward the medium kissed her. The medium now said: "And Eddie also is here" (a deceased son). I now silently approached, when he presented

his hand and said, "Lily wants to shake hands with her father," and while our hands were clasped he remarked, "Why Pa, your whiskers do not look as they did when I saw you last." The fact is, the last time she could have seen me through the material eyes of a medium, was at a séance for materializing, at Dr. Slade's, in March, five months previously, and then my whiskers were dyed brown, as they had been the previous five years, while now I had abandoned the use of the dye, and my whiskers presented their own natural gray appearance. This was a very assuring test to us, as it was to others present when I explained as I have here.

Before then I had never met Dr. Buffum, and I was among strangers, and his remarks could not have been founded upon personal knowledge of me, and as to his having any knowledge of Mrs. Andrews, and of the cause of her son's death, or of the symptoms attending his last moments, she assured me that it was simply impossible for Dr. Buffum to acquire this knowledge excepting from spiritual sources, and I fully believed her to be correct in her opinion.

As to collusion with Mr. Thompson, this is possible, as at that time he equally with Dr. Buffum was a stranger to me, but observing both parties narrowly I became as well satisfied of sincerity here as in the other instances, and my numerous subsequent opportunities for estimating correctly the character of Dr. Buffum, utterly precludes the supposition in my mind of his being capable of any deception whatever, as beside ordinary means of forming a correct judgment of him, I had peculiarly favorable opportunities for ten days, during which he was an inmate of my house, and then, as before and since, I found him to invariably manifest the traits of character of a highly moral and honorable man combined with feminine sensibility and delicacy.

August 27th, a day or two after the public séance above described, I had a private sitting with the same medium. It was held in the séance room of Mrs. Mary Andrews at Moravia, there being present Dr. Buffum, my wife, daughter, and self. "Red Jacket" controlled and kindly greeted us. After some conversation with him relating to certain fraudulent physical manifestations near that town, which he emphatically condemned, he said: "Your son Clarence is present, also Lily, and Clarence will try to show himself at the lower opening of the cabinet before you leave Moravia. John and Eddie also are here, and they will have a wreath of flowers for E——, their sister. Lily desires me to say, that if you will have a chair set at your table, at home, for her, she will move it, assisted by Harry. He is the strongest." My wife here inquired whom they resembled, and he

replied: "Eddie and Clarence resemble their father, and Harry resembles you."

The names of four of my deceased children were here given, and the resemblance of three of them to their parents correctly described. He then resumed: "There is a little spirit present who calls Lizzie" (my wife's name being Elizabeth). "Her name is Ann, and she is your sister, she has been in spirit-life a good many years." I asked what her complexion was, and pointing upwards he replied: "Her eyes are blue as heaven, and she has curling golden hair. She desires to shake hands with her sister."

He continued: "There is a bright squaw present with such a pretty little babe that never was in earth life. The mother went with the babe."

Still addressing my wife he said: "There is another sister of yours present, whose name was"—after some difficulty this was given—"M——. She had great distress about the throat and chest," and here he coughed to show her manner of coughing. "She suffered much in earth life, but does not suffer now." The medium then seized the hand of my wife, and shaking it remarked: "She says she is very happy in her spirit home."

After an interval of some minutes he again said: "Old squaw with four eyes is here." I asked what he meant by this phrase, when he explained by saying, "She has spectacles. She was very old but very smart," and added: "I see another tall squaw here, grandmother also to your squaw. She died of a tumor in her side; when it broke she died. She suffered long in this life." My wife here remarked that it must be grandmother F——, when he said, "Yes, she says it is her."

He then said: "Brave, your mother-squaw is here with your uncle 'Sammon.'" I suggested Zalmon. "That is it, and he often impresses you in business affairs." He continued: "There is a sister of yours present who calls herself Maria. She is very bright and young looking. She passed away young, and she says she will soon show herself to you at your own wigwam, like the other one did. And she says she often passes her hand over your forehead and eyes when asleep, so that you may see them. Your sister Charlotte also is here, and she says she will try to come with Maria, or afterward, and show herself to you."

I now inquired *whether my sister Charlotte had ever appeared to me?* and he replied; "Yes." I inquired when and where, and he answered: "Going, going on a journey. I see trees, water, and bridges, and a railroad car. There is a bed with curtains around it.

Yes, she appeared to you in a car, and patted your forehead to awaken you, and moved the curtains so that you could see her." I asked what made her look so serious at that time, and the answer was: "Because she was so anxious for you to see her, and the next time she will show herself more plainly than then."

My wife now inquired why she did not see spirits as readily as I, and he said it was owing to a difference in the formation of the brain, "here," passing his fingers over his brows and the lower portion of his forehead.

He then said: "Eugene, John, and Lily, and all the others send their love to C—— and F—— who are in the form." Brothers now living on earth.

I asked if our two eldest sons were present, and he replied: "Eugene—Why is not that curious? it is the hardest name I have had yet—and John are here. Katie squaw tells me the names; she is the strongest." He then added: "They tell me to say they are all happy, and all together, and they have a beautiful home, and are preparing a beautiful wigwam for the squaw when she comes."

After a few minutes he exclaimed, "Jennie! I hear the name Jennie. Who is she?" We said we had no friend of that name, and he replied: "It is no relation of yours. Oh," said he, "it is for the brave that was with you" (Mr. B.). We replied, we did not know of any relative of his of that name. He continued: "Ella and her mother squaw stands by me, and desires you to take her love to the brave, and to the Auntie that does not live with him, but who often comes to the wigwam." After a moment he added: "There is a relation here of the brave, who died in the waters. He was a cousin or something like that, who sends his love to the brave, and Auntie, and the mother squaw." "Don't you remember when I called 'Birdie' the other night (at the public séance of Mrs. Andrews)—it was for the brave that went a little hour before. His squaw was there, and wanted him. He went too soon." He then requested us to "surely take the message to the brave," and bidding us farewell, the medium resumed his natural state.

To apply the tests to all the facts here presented would require as much space as the narration itself, but I will present some of them. I have in spirit life a son by the name of Clarence, also a daughter whose name was Caroline, but who through every genuine medium comes to us as "Lily," the name bestowed upon her in spirit life. The names of two others are John and Edgar, or Eddie as we always called him. Eddie and Clarence, like myself, had gray eyes and brown hair, while Harry, another of our children now living with

the angels, had very dark eyes and hair, like his mother. His name was given through the medium properly as Harry, not Henry, the former being his baptismal name. It will be seen that thus far the correct names of five of our children were given.

The "little spirit" Ann, my wife's sister, passed away before the birth of my wife, and must have attained her full stature in spirit life long since, but like it often is with spirits when returning, she chose to be represented as a child, for as such only would her mother, or even her sister, be able to recognize her. The description of "her eyes blue as heaven, and golden curling hair," was fully endorsed by her mother upon our return home, she having been the only child of eight with the complexion of a blonde. My wife until then had not known the complexion of her sister, and this to us was a remarkable test.

The next is the "bright squaw with such a pretty little babe. The mother went with the babe." All true. Then the announcement of the presence of my sister-in-law M——, with the description of the symptoms of her illness—equally true. Then the old lady answering for my wife's grandmother; and still another tall spirit—not represented as aged, but still her grandmother also, and who for sixteen years had a tumor in her side, which suppurated and finding vent internally caused her death. This description was strictly correct, and corresponded precisely with that of the same spirit through Mr. Foster, as narrated in the first volume of this work. Then the announcement of the presence of my uncle Zalmon, and my sisters Maria and Charlotte, and the reference by my sister Maria to the apparition of "the other one," my daughter, at my "wigwam," all these allusions being strictly applicable and convincing proofs.

Then comes the account from my sister Charlotte of the circumstances under which she appeared to me in the sleeping coach, on my journey from California, while on the plains of Nevada. After this three of my children in spirit life, Eugene, John and Lily, send their love to my two sons in earth life, mentioning the names of the latter while they were hundreds of miles distant, the medium never having heard of them, and lastly, answering our question as to our eldest spirit children, by giving the correct names of the eldest two. All these were facts that we could verify on the instant, and they constituted a mass of evidence that was sufficient of itself to convince us of their presence, but as if to render the evidence still stronger, the last of the séance was varied by the addition of the message from Ella and her mother Jennie to the "brave" who "went a little hour before."

This referred to a gentleman of standing and respectability in Brooklyn, whose acquaintance I had recently made, and who until his visit to Moravia had little or no faith in spirit intercourse, and but little more in spiritual existence. He had left Moravia just before Dr. Buffum's arrival, and consequently had not met him, and after his departure the name as referred to by "Red Jacket" was called in Mrs. Andrews' séance.

The reader will notice that when the medium said "Jennie," we failed to recognize the name, as we afterwards did the name, "Ella" when this was mentioned, and it was only after our return home, and upon my delivering the message to my friend, we found they were the names respectively of his deceased wife and child. A cousin of his father had died by drowning, and we presume it was this spirit who was present at this séance, and who desired to make himself known. There probably was some especial difficulty in giving his name, as names for some reason are often difficult to communicate. Spirits say they possess a positive character, or quality, a reflection of personality, which sometimes renders it impossible to give them.

The reader will also perceive that sixteen of my deceased relatives were described, and either the names or degrees of relationship given,—and in addition the names of my two living sons were announced. Also the names of the spirit wife and child of my friend, Mr. B——, in all twenty persons, and not a single mistake made in a name, nor error in description, nor a name announced which was not immediately recognized, if we except the names of the wife and child of Mr. B——.

I would add that the promised wreath of spirit flowers was presented for our inspection at our next private séance with Mrs. Andrews, at which Dr. Buffum was not present, but I have not yet seen my sisters, Maria and Charlotte, at my own house as promised. Spirits often overestimate their power.

August 30, 1872, I had another séance with Dr. Buffum at Moravia. Besides myself, there were present my wife and daughter. "Red Jacket" soon controlled the medium, and said two spirits, sisters of mine, Maria and Charlotte, were present. After some conversation with these spirits of a private nature, that satisfied us of their identity, he said an old man with silvery white hair and beard was present. "He is your grandfather Stewart." The description and name were correct. After some questions and answers, the latter correct so far as we could verify them, he said: "There is present a large man, who is father to your wife. He is called Captain, there,

and is a very happy, jovial spirit, and he sends his love to your wife's mother." This description was correct. While on earth his ruddy brown complexion, and portly figure, were suggestive of a sea-life, and many persons who were slightly acquainted with him, called him Captain. He possessed strong social qualities, and was extremely hospitable.

"Red Jacket" now said: "Katie squaw is present, and wants your squaw to tell her husband to sit with his brother Ed. and their mother, and Aunt Sarah. Ed. is a medium, and they will get raps from her, and she will be able to communicate with them. She also sends her love to Aunt Sarah, and their mother." This was amazingly like conversing with the so-called dead. Had I been ignorant of the source from which this knowledge came, I should certainly have been compelled to believe that it came from the spirit professing to communicate it, or should have invented a temporary devil,—“for this time only” as the author of it, as these were all names of her relatives by marriage, and we had not mentioned them, with the exception of the husband, nor even thought of the persons themselves, and so far as we know, no person then in Moravia was from our section of the State.

While Dr. Buffum was visiting me at my residence, subsequently to my meeting him at Moravia, I invited to meet him a Mr. and Mrs. M——. Neither of them had ever heard of this medium, as he had never resided in or near New York, and when they met it was as strangers. Beside the parties named, there were present the members of my family, and myself.

In the course of the evening the medium was controlled by his attendant spirit, and after other remarks, he said a spirit of the name of William was present, that he was tall and slender, that he formerly followed the sea, that while on ship-board he received a severe blow that affected his lungs and ultimately caused his death. Mr. M—— here inquired who gave the blow, and the answer was, it was received in a scuffle with the first officer. He did not die on ship, but returned home and died there. He suffered greatly, and became much emaciated, and had hemorrhage from the lungs. He said he was the brother of Mr. M——, not own brother, but he married his sister. Mr. M—— inquired if the spirit could tell him whether William's wife was living, and whether there were any children. The reply was: "She is alive, and has a little boy about six years of age, and he was named after his father."

The medium then turned to Mrs. M—— and said there was a little boy present by the name of Willie, that he was her cousin, and

died from an affection of the throat ; cankerous sore throat ; that he was about two years of age when he passed away, and if he had lived to the present time he would have been between six and seven years of age. The medium then added : "William says his wife is about to marry again, and he is much pleased with this step, as it will be the means of giving her and her little son a good home."

After the séance Mr. and Mrs. M—— whom I know to be strictly reliable, assured me that in every particular the personal descriptions and circumstances were correct. I can perceive no weak point in this case, and there are sound reasons why it should be accepted in evidence of clairvoyant vision, and of spirit intercourse. The medium had never before visited Brooklyn, and now had done so at my request, and was my guest. I purposely sought and invited Mr. and Mrs. M——, they not seeking the occasion, and it occurred at my own house, under my own eyes, and in pursuance of arrangements I had made, so that collusion or deception was out of the question so far as they were concerned.

It is easy for a person who has not witnessed similar manifestations to deny these things, or, if the facts be admitted, to attempt to account for them upon strictly philosophical or metaphysical principles, and this may be a satisfactory solution for those who, having no personal experience of such things, cannot possibly realize and comprehend them ; but no one who has had any considerable experience of a similar character can accept any such explanation, as he knows it utterly fails to account for them. There are occasionally to be found individuals in whose experience certain manifestations have occurred, and yet who seek no explanation, their minds being so constituted that they demand none ; but where those who have witnessed such manifestations laboriously seek a solution, they are never satisfied with any but that which involves spiritual agency.

I know of a lady of apparently ordinary intelligence, who is at times clairvoyant, and who has seen and recognized spirits of deceased friends, and who in the face of ridicule stoutly maintains the objective reality of the apparitions, and yet who disclaims all faith in Spiritualism, and limits her belief simply to the existence of *ghosts*, in the reality of which she is a firm believer.

As relating to clairvoyance the question may here be asked : "Why do not spirits more frequently inform us of the sudden deaths of our friends when absent from home ; of shipwrecks, etc. ?" I have questioned my spirit friends upon this subject, and the reply has

been that most probably the spirits who witness these casualties have no knowledge of their ability to communicate through a medium, as comparatively few spirits believe in the possibility of doing so, or if it should happen that they do believe in its possibility they probably know of no medium through whom they can communicate, or, even if they possess this knowledge, they have no means of sending a request to the surviving friends to apply to a medium, and as to the spirits of the persons who meet their deaths in this sudden and perhaps violent manner, they generally enter the spirit-world in an exhausted, bewildered state, and weeks, or even months may elapse before they are in a condition to think and act in reference to such a step on their part.

Following up this subject I inquired of my father, through Dr. Kenney, "Why do not spirits give us information relative to the fate of Sir John Franklin, and others who have disappeared in the polar regions, and why is it that we have never received any reliable information through spirits of the character of those regions?" His reply was: "Spirits do not visit those regions, or if they should, they could remain but a few moments. Even when we visit you in severe winter weather we are compelled to seek shelter and remain in your houses for protection against the cold, for this affects us very much as it does you. The sensations produced are not precisely such as you experience, but are equally unpleasant, and torpor and numbness ensue, as with you, if we are exposed for any considerable time." He added: "Extremely warm, sultry weather is also as disagreeable and oppressive to us as to you, though the sensations produced by it in us are not precisely those of heat."

I then inquired: "Suppose you were to remain a long time exposed to extremely severe cold, what would be the result?" His reply was: "If a spirit were to thus expose himself—though no spirit would do it—other spirits would seek him and remove him to his own sphere and home." "But," said I, "assuming that they should not render the assistance, what then?" His answer was: "I don't know; but I presume he would become insensible, and continue so as long as he remained thus exposed."

In February, 1875, Old John one day controlled his medium at my house. He said Big Bear was not present—he almost invariably accompanies Old John—and he did not know where he was. In a moment after he added: "The cold may have driven him away, as yesterday he complained of the cold benumbing him, and during all this cold weather Old John has been made very uncomfortable whenever he comes within your atmosphere."

At another time, in July 1874, on a very warm day, Old John and I were engaged in conversation. When he first came he told me that Big Bear and a spirit relative were also present. In about ten minutes thereafter he remarked that they were both gone ; that they were unable to bear the sultry heat of the weather, it oppressed them, and rendered him also uncomfortable, and he soon bid me farewell and left the medium.

CHAPTER V.

CLAIRVOYANCE AND SOMNAMBULISM—*Continued.*

“There is a path which no fowl knoweth, and which the vulture's eye hath not seen.”—*Job* xxviii. 7.

SOMNAMBULISM is of two kinds ; one natural, occurring in certain persons at irregular times, and without effort or preparation ; the other occurring as the result of mesmeric processes, and induced by others. The subjects of the first, when in apparently sound sleep, sometimes climb dangerous heights, walk freely on the edges of precipices—from which they would certainly fall if the attempt were made while in their waking state—avoiding all impediments, and regulating all their movements with precision. Some of them apply themselves while in this state to their occupations of the day, compose and write essays or sermons, music or poetry, calculate figures, solve mathematical problems, etc.

This natural somnambulic sleep strongly resembles the sleep induced by mesmerism ; but the latter in its most exalted state exceeds the former in clearness of perception, and the extent and scope of mental vision which characterize it. Here both the inner and outer worlds sometimes appear to be unfolded to the gaze, and mysteries are unveiled to view.

When the mesmeric sleep is carried to clairvoyance, or clear seeing, impressions from the external world, ordinarily received and conveyed through the medium of the senses, are frequently received through the epigastrium. Upon the application of any object, like a watch, to this part, it is both seen and heard, and it appears as if consciousness and perception were both for the time being centred in the pit of the stomach. Objects are also sometimes perceived by placing them upon or back of the head, and other parts of the body, and even books are read when thus placed. Sometimes also books are read by means of the fingers. Incredible as these things appear, the proofs of their reality are overwhelming in their abundance and conclusiveness.

I will here quote from the work of Count de Gasparin, *Science vs. Modern Spiritualism*, the testimony of several French physicians and savants. On page 250 of this work he says :

"I go direct to the celebrated attestations of Messrs. Rostan, Georget, Filassier, Despine, and Petetin. Let us commence with Doctor Rostan (*Dictionnaire de Médecine*, article on *Magnétisme*, sect. B.).

"I took my watch, which I placed three or four inches behind the occiput. I asked the somnambulist if she saw anything. 'Certainly. . . . It annoys me; it is a watch.' 'Can you tell me what o'clock it is?' 'It wants ten minutes of eight o'clock.' This was correct. M. Ferrus wished to repeat the experiment himself, and he had the same success. He turned the hands round several times, we presented it to her without having seen it. She did not make a mistake."

"M. Georget positively declares (*Physiologie du Système nerveux*, ii. 404) that he has witnessed analogous facts. 'One person,' he says, 'has presented me with very astonishing phenomena. . . . I have met nothing more extraordinary in any work on magnetism, even in that of Petetin, which does not contain nearly so many phenomena as I myself have had the opportunity to observe.' 'In the book of M. Filassier (*Quelques Faits* . . . ii. 25, 53, 55) we find the following: 'I caused all the lights to be removed, which left us in darkness. I took my watch, using all necessary precautions to prevent its being seen by the somnambulist, and placed it on her forehead. 'What have you on your forehead?' 'A watch.' 'See what time it is?' 'The large hand points at six, and the small hand at seven,' she replied, after an intense concentration of her mind. We passed into an adjoining apartment, which was lighted, and ascertained that the hour was half-past seven by the watch. 'Thinking she might possibly have hit upon the time merely as a random guess, . . . I turned the hands of my watch round several times, without myself knowing at what hour I had stopped them, and then placed it with the same precautions on the occiput of the somnambulist. 'What hour is it by my watch?' She remained some time in a deep study, and at length said, 'The large hand is at five, the small hand between three and four, but much nearer the three.' I passed into the lighted room, and saw in fact that the time by the watch was twenty-five minutes past three. I induced my friends to repeat the experiment for themselves. They did it twice as I have described, and with the same circumspection. They placed the watch on the epigastrium of the somnambulist, outside of her clothes. The somnambulist made no mistake."

"The same doctor likewise relates that a young somnambulist, Mlle. Clarice Lef—, described at Paris minute by minute the movements, the various acts, the attitudes, and even the secret thoughts of her mother, who was at Arcis-sur-Aube. 'Every possible precau-

tion,' he adds, 'was taken to ascertain the truth regarding this vision into space. The inquiry was conducted by a family of intelligence and strict integrity, in connection with some conscientious physicians. The lucidness of Mlle. Clarice was in all cases justified by the event.' "

"M. Despine, chief physician at the waters of Aix, is the author of the following attestation, which was read by M. Francœur before the Philomathic Society of Paris: 'Not only did our patient hear by the palm of her hand, but we have seen her read without the assistance of the eyes, with the single extremity of her finger, which she moved rapidly to and fro over the page she wished to read. . . . At other times we have seen her select from a package of more than thirty letters a particular one called for, . . . write several letters, three of which are now in my hands, read them over—always by means of the end of the finger—and correct the faults that had escaped her, recopy-one of her letters word for word, reading with the elbow of the left arm, while she wrote with the right hand.

"During all these operations a screen of thick pasteboard wholly excluded every ray of light from her eyes. The same phenomena took place on the soles of the feet, on the epigastrium, as well as on various parts of the surface of the body, which seemed to be painful to the slightest touch."—*Du Magnétisme animal en France*, 459.

"But nothing in this respect equals the experiments related by M. Petetin, a member of the Academy of Science, and President of the Medical Society of Lyons, towards the close of the last century. His work (*Electricité Animale*) appeared in 1808. It contains an account, not only of his observations, but also those of his Lyonesse Colleagues, some of which I now present :

"On one occasion he took bits of various alimentary substances, each in a separate envelope of paper, and placed them one by one on the stomach of a somnambulist. She named them all. She designated cards. She told the position of the hands of a watch.

"'Another time,' writes Petetin, 'I rested my hand on the stomach of the invalid, who without hesitating said to me, "I see through your hand an antique medal." I opened my hand utterly confounded. The sister-in-law of the somnambulist cast her eyes on the medal, turned pale, and fainted. When she came to herself she inclosed a piece of paper in a brown and semi-transparent *bonbonnière*, and handed it to me behind her sister's couch. I covered it with my hand, and silently laid it on the stomach of the cataleptic. "I see in your hand," said she, "a box, and in this box a letter to my address." The terrified sister-in-law trembled in all her limbs. I

hastened to open the box, and drew from it a folded letter, bearing the address of the invalid, and post-marked "Geneva." . . .

"M. Petetin speaks of other somnambulists not less clairvoyant. One of them recognized in the closed hands of M. Dolomieu a seal with armorial bearings, and the image of a griffin. She perfectly deciphered the writing on a piece of paper that had been sealed up, and placed upon her stomach." . . .

"M. Arago himself has admitted it in his article on mesmerism, inserted in *L'Annuaire du Bureau des Longitudes*. 'The man,' says he, 'who outside of pure mathematics pronounces the word, impossible, is wanting in prudence.' . . . Nothing, for example, in all the wonders of somnambulism is looked upon with more mistrust than an often-repeated assertion touching the property possessed by certain persons in a crisis state of deciphering a letter at a distance by means of the foot, the hand, or the stomach. Yet I do not doubt that the suspicions of even the most rigidly critical minds will be removed after having reflected on the ingenious experiments in which Moser produced, also at a distance, very distinct images of all sorts of objects, on all sorts of bodies, and in the most complete darkness."

"There will of course be found scientific men who, with less genius than Arago, have less liberality. In order that our field of vision may be extended, we must take a high point of view, and this is not given to all the world. 'Since we see by means of the eyes,' is the language of some, 'it is impossible that the image of objects should produce an impression on the other organs, whatever may be the exceptional sensibility occasioned by a particular state.' 'The letter being sealed, or enclosed in a box,' say others, 'it is impossible that the characters traced in black, on white paper, should be revealed by any effect whatever, or any organ whatever, even by the eyes.' I would advise those who argue so well, to pursue their reasoning to the end, and to demonstrate to M. Moser, that since there is a contradiction between the idea of the image, and that of absolute darkness, it is *impossible* that the images should be produced at a distance, in darkness. . . . This will probably not prevent the images from being produced."

The writers who have recorded and treated of the strange phenomena attending the convulsionaries of St. Medard, and many of whom witnessed them, all agree in declaring, as does Latarte, that they were known "to divine thoughts or things impenetrable to all human cunning;" and Doctor Bertrand speaks with positiveness of their "discovery of the secrets of hearts." Mesmeric subjects in numer-

ous instances, have exhibited this power. Petetin says of a somnambulist observed by him : " If any one formed a thought without manifesting it in words, the patient immediately knew it, and anticipated by her actions the orders of those who had charge of her, as if the determination had come from herself." De Puysegur, speaking of a peasant whom he had magnetized, says : " I have no occasion to speak to him ; I think in his presence, he understands and answers me," and a very amusing account of the consequences arising from the exercise of this faculty is given by Rev. C. H. Townsend, in his *Facts in Animal Magnetism*, p. 445, upon the authority of Dr. Bertrand, who knew all the parties concerned.

" A little girl," he says, " of about ten years of age fell into a singular state of abnormal sensibility. In her fits of auto-mesmerism she alarmed her family by proclaiming aloud to them all the subjects of their thoughts. She would say to her sister : ' You are now meditating whether you should or should not go to such a place, to meet such a person. I advise you to stay quietly at home ; ' or to her mother : ' Do not ponder why papa stays out so late ; it will do you no good.' These revelations were at times not a little awkward and mal-apropos, and so the poor little girl was not thanked for her discernment, but voted to be under the influence of a deluding and wicked spirit. For the purpose of exorcising this familiar, so much more malevolent than that of Socrates, the young patient was committed to the care of a pious community of nuns, with directions that much prayer and holy water should be spent upon her ; but in the convent matters went on much worse. ' The holy water threw the patient into convulsions, and (still more horrible) whenever a metal cross was laid on her breast she threw the precious ensign of redemption from her with symptoms of the greatest aversion. The pious sisterhood, though not aware of the fact that the touch of metal powerfully influences persons in certain states of sensibility, happened, however, to exchange the metal cross for one of wood, which having been blessed by the pope was supposed to be of peculiar efficacy, and lo ! in proof of that efficacy the little girl allowed the relic to remain quietly on her breast. This was a most favorable omen ; but alas ! the evil spirit was not to be thus tamed—the great, the terrible symptom of diabolic agency broke out in fresh vigor, for the patient began to proclaim the thoughts of those around her. When irritated by the kind but mistaken officiousness of the nuns, she was especially formidable in that way—so formidable indeed that at length she completely controlled and governed the saintly community. ' Sister Agatha,' she would exclaim, ' you had better not bring that cross

here, or I'll tell why it was you nailed your ear so close to the key hole of the abbess' parlor.' 'Sister Ursula, do not force me to say any more paternosters, or all the world shall know what you were thinking of in your cell last Tuesday.'"

Dr. Kerner says of the Seeress of Prevorst, who for weeks at a time existed in the somnambulic state, that "she frequently had no feeling or consciousness of existence, except in the pit of her stomach. She seemed to herself as if she had neither head, hands, nor feet; at these times she perceived everything with closed eyes, but she could not tell whether she saw the objects or felt them. If I, by passes, made her lift her eyelids, she saw nothing but me; her pupils were immovable, but she could not tell whether she saw or felt me."

Rev. Chauncey Hare Townshend, from whose work I have freely quoted, a minister of the established Church in England, in good standing, whilst temporarily residing in Antwerp, in 1836, was told by a friend of some extraordinary results of mesmerism, and he was induced to witness some of its phenomena. These were of such a character as to enlist him in their investigation, which he steadily pursued for some years with such admirable sense and judgment, that not only is the record of his experiments and tests exceedingly interesting, but his views regarding mesmerism are deserving of the greatest attention. He was fortunate in being able to engage the assistance of a number of remarkably lucid subjects, among them a youth, whom he designates by the initials E. A., and of this person he thus speaks on page 235 of his *Facts in Mesmerism*, American edition:

"Having filled a couple of china eye-glasses with wadding, I, or some other person, held them firmly to the patient's closed eyes when in sleepwaking. This also made no difference in his visual perceptions. When the same eye-glasses have been applied without the wadding, notwithstanding their perfect opacity, the patient has declared that he could see the light very plainly through them, and that they were so transparent that he could not conceive why we imagined they should prevent him from seeing.

"I have tried various methods of bandaging the patient's eyes; I have tied a broad and thick silk handkerchief over them, and then I have held down with my fingers or the palms of my hands the whole of the bottom part of the bandage. This method seems to me as perfect as any. It did not at all impede the sleepwaker's vision. In addition to this (the same result always ensuing) I have laid strips of wadding over the eyes before applying the handkerchief, and I have firmly secured every possible interstice between it and

the cheek with cotton. In the presence of Dr. Foissac strips of diachylum were added to all the above apparatus, in order to fasten down the edges of the handkerchief to the cheek, but the sleepwaker saw as well as ever. On several occasions I bandaged his eyes, adding the cotton and the wadding before beginning to mesmerize him, when he has assured me that he could not distinguish day from night. Then, having passed into sleepwaking, he has immediately given proofs of perfect vision, quite as perfect indeed as that enjoyed by persons whose eyes are open and unbound. Again, on awaking (the bandage never having been stirred during the whole period of his sleepwaking) he has found himself in perfect darkness. The transition was marked. One moment, drawn by the strong attraction of my presence, he was following me about the room, through intricacies of chairs and tables, with perfect ease, the next he was standing helpless, not caring to be near me, and if called upon unable to move except with a groping hesitation of a blindfold person. . . . The striking proofs of vision that the patient gave, when properly bandaged, were that he read in books, and distinguished cards, their colors, suit, etc., often playing with me at various games upon them. I remarked that in sleepwaking he was quite adroit at the game of cassino, which I had almost vainly tried to teach him in the waking state. It will be allowed that for a person, even bandaged in a slovenly manner, to perceive at a glance the combinations on the board would be no easy matter, yet this he did with rapidity, completely bandaged as he was.

"I threw over the patient's head two thick and large towels, which covered him in front down to the hips. Through these he has read, holding the book at an angle with his forehead, and has distinguished cards with perfect accuracy. This kind of experiment was occasionally varied. Sometimes the sleepwaker has been bandaged, and in addition to this a towel has been thrown over his head, but the result was equally satisfactory. This power, however, seemed to have its limits. The addition of a third towel greatly impeded the patient's vision, yet even thus he has distinguished cards. On one occasion a visitor, instead of covering up the patient's eyes, enveloped the object to be seen in the folds of a napkin. The experimenter, in order if possible to mislead myself, the sleepwaker, and all who were present, gave us to understand that he had placed one card only in the napkin (he had performed the operation with his back turned), but the patient was not to be deceived. At first indeed he seemed puzzled, but even this transient perplexity elicited a curious proof that he saw not only through the triple folds of the napkin, but

through the back of one of the cards. He said: 'There seems to me to be a five, but the points are not of the same colors.' 'Oh,' he exclaimed, after a pause; 'how could I be so stupid, there are two cards. One is the ace of hearts, the other the four of clubs.' He was perfectly right. The four of clubs had its face uppermost, the ace was laid under it, and in order to form a five the sleepwaker must have seen the ace underneath the other card."

Dr. J. G. Millingen, author of *Curiosities of Medical Experience*, although holding the prevalent materialistic views touching the spiritual nature of man, is compelled to admit the force of the testimony establishing the power of certain mesmeric somnambulists to see without the aid of eyes. On page 69 of his work he says: "The faculty of seeing through the closed eyelids, was fully substantiated in the presence of a commission of investigation appointed by the Academy of Medicine of Paris, and in the presence of fifteen persons. They found a somnambulist of the name of Paul, to all appearance fast asleep. On being requested to rise and approach the window, he complied immediately. His eyes were then covered in such a manner as not to awaken him, and a pack of cards having been shuffled by several persons, he recognized them without the slightest hesitation. Watches were then shown him, and he named the hour and minute, though the hands were repeatedly altered. A book was then presented to him, it happened to be a collection of operas, and he read *Cantor et Pollux*, instead of *Castor et Pollux*, *Tragedie Lyrique*. A volume of Horace was then submitted to him, but not knowing Latin he returned it, saying: 'This is some Church-book.' The celebrated Dr. Broussais laid before the same somnambulist a letter he had drawn from his pocket; to his utter surprise he read the first lines. The doctor then wrote a few words on a piece of paper in very small characters, which the somnambulist also read with the utmost facility; but what was still more singular, when *letters or books were applied to his breast, or between the shoulders, he also perused them with equal accuracy and ease*. In one instance the queen of clubs was presented to his back; after a moment's hesitation he said: 'This is a club—the nine.' He was informed that he was in error, when he recovered himself and said: 'No, 'tis the queen.' A ten of spades was then applied, when he hastily exclaimed: 'At any rate this is not a court card; it is—the ten of spades.'

"The many astute tricks played by animal magnetizers, and frequently detected, naturally induced most persons to doubt the veracity of these experiments; but when we find that they were witnessed by seventy-eight medical men, most of them decidedly hostile

to magnetism; and sixty-three intelligent individuals not belonging to the profession, and in every respect disinterested, what are we to say—perhaps exclaim with Hamlet :

“ ‘There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.’ ”

Dr. Carpenter, another writer as thoroughly imbued with materialistic views as Dr. Millingen, and an eminent authority in our day, testifies to similar phenomena which came under his own observation. In his *Principles of Human Physiology*, p. 646, he thus writes :

“ The author has repeatedly seen Mr. Braid's hypnotized subjects write with the most perfect regularity when an opaque screen was interposed between their eyes and the paper, the lines being equidistant and parallel, and it is not uncommon for the writer to carry back his pencil or pen to dot an i, or cross a t, or make some other correction in a letter or word. Mr. B. had one patient who would thus go back and correct with accuracy the writing on a whole sheet of note-paper ; but if the paper was moved from the position it had previously occupied on the table, all the corrections were on the wrong points of the paper as regarded the actual place of the writing, though on the right points as regarded its previous place. Sometimes, however, he would take a fresh departure, by feeling for the upper left-hand corner of the paper, and all his corrections were then made in the right position, notwithstanding the displacement of the paper.”

Augusta Muller, of Stuttgart, a somnambulist, “saw perfectly well, and recognized all persons and objects in the greatest darkness ;” and Kieser, in his “Archives,” gives an account of a mesmeric subject, a boy by the name of Arst, who could read by applying the book to his toes, even when his feet were covered with woollen socks, and he could see with the tips of his fingers.

In America, among those instances where persons have possessed the faculty of seeing otherwise than by the natural eyes when in a magnetic sleep, was that of Miss L. Brackett, a respectable and intelligent young lady of Dudley, Mass. Her lucidity attracted much attention about the year 1836, and hundreds of physicians and others witnessed and testified to the phenomena in her case, and her physician, Dr. G. Capron, of Providence, R. I., published a brief account of her physical and mental condition, and power of clear-seeing, from which I extract the following, taken from the Appendix to the American edition of *Deleuze's Practical Instructions in Animal Magnetism*.

"Four years since, when about sixteen years of age, she had the misfortune to have an iron weight weighing two or three pounds fall from a height upon the top of her head. The injury which she sustained was so considerable as to deprive her of her reason for a number of months, during which time she was subject to the most violent spasms, and other serious derangements of her nervous system. From the immediate effect of this injury she gradually recovered, and at the end of the year her general health was partially restored. Notwithstanding, however, the improvement in her general health, an affection of her eyes which commenced immediately after the reception of the injury, and which threatened total blindness, was daily growing worse. The disease with which her eyes were affected is called amaurosis. It is an affection of the optic nerves, often of a paralytic character. As is usual in cases of amaurosis, the loss of sight was very gradual, and it was not till the end of two and a half years that it was entirely destroyed.

"This was her state when I first saw her, about the middle of May last (written Aug. 31, 1837), and her general health, though somewhat improved, was still far from being good.

"There being at this time considerable excitement upon the subject of animal magnetism, and being myself engaged in investigating it with a view to its remedial effects, and having become fully convinced of its salutary influence upon some diseases, especially those of a paralytic character, it occurred to me that it might be beneficially practised in this case, upon the supposition that her complaints were dependent upon a paralysis of the nerves supplying the affected organs, and I accordingly, as a *dernier ressort* proposed a trial of it. The following day, having consulted her friends and obtained their consent, she desired me to make an experiment. The first sitting occupied about forty minutes before she was thrown into a profound magnetic sleep. On this occasion she manifested many of the usual phenomena of that state. She walked about the house, drank her tea, etc., with as much ease and confidence as she could have done had she been in the full possession of her sight and in a waking state.

"The magnetic phenomena, though very astonishing at first, became more and more so from day to day. Whether it was in consequence of the magnetic state becoming more and more perfect the more she was magnetized, or whether by becoming better acquainted with the subject, we learned to elicit those phenomena with better success, it is difficult to determine, but it is probable that it was owing to a combination of both these causes.

"The somnambolic, or perhaps more properly the magnetic, phenomena, have been of several different kinds, and each kind manifested in several different ways. The first and most obvious of these phenomena is what the French term *clairvoyance*, clear-sightedness, mental vision, or vision without the use of the visual organs. This wonderful power is manifested first in her being able to see any object that is presented to her when in the magnetic sleep, though totally blind when awake. Experiments have been varied and multiplied almost indefinitely to prove the existence of this power, and with entire success, as you have had frequent opportunities to witness. Objects when examined by her are never held in a direction to be seen with the eyes, but are laid upon the top of the back part of the head, from which point she has generally seen, though the seat of vision has varied at different times. She has been able, though with more exertion, to see objects that were enclosed in boxes, trunks, and watch-cases ; to read letters that were folded, etc."

As with most magnetic somnambulists, "Miss Brackett says the walls of the house, as do all other walls, appear to be transparent. She can see through them, and yet she can see them, and describe what kind of paper or paint is on them."

Deleuze, in his *Instructions*, etc., p. 199, remarks :

"There are without doubt some somnambulists endowed with such a lucidity, that when they have been placed in communication with a sick person they clearly explain the origin, the cause, and the nature of the disorder, and prescribe the most suitable remedies by indicating the effects they ought to produce, and the crises which are to be expected. They announce a disease which will develop itself in several months, and the precautions which ought to be taken when the first symptoms are perceivable. They even see the moral condition of the patient, penetrate his thoughts, and give him appropriate advice, but these somnambulists are rare, and even those who have given proofs of this inconceivable clairvoyance do not always preserve it, and do not possess it except at certain moments.

"It often happens, also, that the clairvoyance of somnambulists is not extended equally to all objects ; they see very well things which no man in the world in the ordinary state could conjecture, and they do not perceive others which a physician would notice at the first glance of the eye."

And again, on page 87, he says : "The somnambulist is so thoroughly in communication with his magnetizer as to read his thoughts, but receives no impression through the organs of sense. . . . He

appears to have lost the faculties by which we are directed, the impressions and notions which come from without do not reach him, but during the silence which he observes in regard to what is foreign to his soul, he feels within himself the development of a new light, whose rays are darted upon all that excites in him a real interest. At the same time the sentiment of conscientiousness is aroused, and determines the judgment which he ought to form. Thus the somnambulist possesses at the same time the torch which gives him his light, and the compass that points out the way. This torch and this compass are not the product of somnambulism, they are always in us ; but the distracting cares of this world, the passions, and above all, pride and attachment to perishable things, prevent us from perceiving the one and consulting the other.

“When the somnambulist has reached this degree of exaltation his manner of speaking is almost always different from that which he has in his ordinary state. His diction is pure and simple, elegant and precise, his manner unimpassioned ; everything announces in him a state of tranquillity, a distinct view of that of which he speaks, and an entire conviction of its reality. You perceive in his discourse not the least of what is called excitement or enthusiasm, and I insist on this point because those who have spoken of this state without having seen it have supposed it to have a character opposed to what it really has, and which even serves to distinguish it.

“In this new situation the mind is filled with religious ideas with which perhaps it was never before occupied. He sees everywhere the action of Providence. This life appears to him only a journey, during which we ought to collect what is necessary for us in our everlasting mansions. The independence of the soul, the liberty of man, immortality, are to him evident truths. He is convinced that God hears us, that prayer is the most efficacious means of obtaining His aid, and dissipating the ills around us, or at least of turning them to our advantage. Taking care to make our labors on earth, as well as the troubles we experience, acceptable to God, appears a means of converting these into good works.

“Charity is for him the first of virtues, that which affords us the easy means of expiating our sins, and which often suffices to obtain their remission. He is so much penetrated with it that he forgets himself for others, and no sacrifice for the sake of doing good costs him too much. This sentiment of benevolence is extended to all, and he makes supplications for those who hold opinions the most opposite to his own. Sometimes the prodigious difference he perceives between his new manner of viewing objects, and that which

he had in his ordinary state ; the new lights which shine for him ; the new faculties with which he finds himself endowed ; the immensity of the horizon which is spread before his eyes, persuade him that he is inspired ; *what he says seems to be dictated by a voice from within ; what he sees is shown to him ; he regards himself as the organ of a superior intelligence*, but this does not excite his vanity. He delights to reflect in silence, and he speaks to you only to say things useful for your moral direction." And on page 96 he adds :

"What are the truths which are shown with evidence to the somnambulist? The existence, the omnipotence, the bounty of the Creator ; the immortality of the soul ; the certainty of another life ; the recompense of the good, the punishment of the evil which we have done in this ; Providence ; the necessity and efficacy of prayer ; the pre-eminence of charity over the other virtues, to which is joined the consoling idea that those who have preceded us on earth, and who have merited the enjoyment of eternal happiness, hear our wishes, take an interest in us, and may be our intercessors before God ; the profound conviction that God never refuses to enlighten us in what we ought to know, when submitted to His will we ask aid of Him ; the firm persuasion of the utility of worship, which by uniting men to render homage to God, prescribes rules and practice to all by which they pray in concert to obtain the blessings of heaven. These are the ideas common to all religious somnambulists. They go not beyond that, which is to say to you, in a general manner, to fulfil the duties which religion imposes upon you."

A case in which a newspaper article was written while the writer was in a somnambulic state, is related in the *Boston Times* of January 9, 1870, and as the story is vouched for by the editor of that journal I will here copy it.

"Within the past month an article was published in the *Boston Times* which had a most unparalleled history. The writer, who is a steady go-to-meeting citizen, it seems, had his mind filled with his subject before going to bed, and determined to submit it to paper at the first opportunity. His bedroom adjoins his parlor, in which he customarily writes ; and some time early in the following morning our friend awoke while sitting at his *escritoire*, wondering why the room was so dark. His first thought was that his wife had taken away the light to inspect the children's dormitory, and he sat until his patience gave out waiting for her return. But she did not come and he went to the parlor door and inquired in tones somewhat different from those which distinguished his courtship, what was the cause

of delay. The voice in reply came from the bedroom, and thither he went to find his wife in bed, who asked him in wonderment what had caused him to get up at that untimely hour. He had risen in his sleep, partially robed himself, and had written the article while in a somnambulist state. We regret that we did not preserve the copy of the article so written ; but from our recollection of its chirography it was a fair specimen of our friend's rather peculiar but exceedingly plain handwriting. He assures us that he had not made a single correction mark on it ; and also that there were two interlineations on the manuscript, carved and interpolated with as much precision as if the article had been written by him in daylight and with his eyes open."

The *Golden Age* of New York gives the following points of a lecture delivered by Gerald Massey, in London, in June, 1872 :

"Gerald Massey, the well-known poet, in a recent lecture at St. George's Hall, London, said that some two and twenty years ago he was invited to see a clairvoyant read without the use of her eyes. He was asked to place his finger over her eyes so as to prevent her from being able to see. He knew so little of what was expected of him that he placed his fingers so wide apart that she could see between them. This lady afterwards became his wife, and he found that this reading by abnormal vision was a fact. He had never properly understood it before. Since then, however, he had seen her read so hundreds of times, and convince hundreds of people. Many persons had been prepared for the acceptance of Spiritualism by what they saw of her clairvoyance. Not only did she read books in this manner, but the human body itself appeared to be diaphanous to her. She had been made use of in the hospitals to diagnose diseases and prescribe for them. Her power was just the same whether her eyes were bandaged or not ; in fact, if the eyes of the flesh were open she could not read at all. A young man once asked her if she could see the pain he had. She said that he must have suffered a fracture of the rib, as one bone was overlapping another. The young man replied that he had suffered such a fracture, and that he had always feared the bones had not been properly set. On another occasion an officer came with a friend. He was dressed as a private gentleman. He had lost a carpet-bag, and wanted to know if it could be found by means of clairvoyance. She described the bag and its contents, amongst other things a brace of curious silver-mounted pistols of Indian workmanship, then a something which she could not identify. Turning to the officer she uttered a scream. He wore an artificial arm ; his own, which he had lost in action, was

in the bag, and that was what she had described. One morning, on waking up at seven o'clock, she informed her husband that his mother was dead. On being questioned as to how she knew, she said that she had seen the black-edged letter put under the bedroom door. At eight o'clock Mr. Massey himself saw the letter containing the sad announcement put under the door."

"For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops."—*Luke* xii. 2, 3.

There are no secrets. Every act, every thought even, has continued existence, at least in its relations and consequences, and is known to God and to beings on higher spiritual planes than ourselves.

Grove says: "The universe is a vast whispering gallery, a boundless system of correlative influences," and M. Dupotet, in his *Philosophical Teaching of Magnetism*, says: "Let thy actions be virtuous, for know that thy soul will remember them all thy after life on earth, and the remembrance of them will be ineffaceable. Not on sand are human actions engraven, but in the conscience. Whatsoever thou shalt have thought, shall be known by all who wish to know it. For thee no more dissimulation is possible, no longer any mask."

L. A. Cahagnet, before quoted, one of the closest and most successful students of mesmerism, and who had the good fortune to have a number of most gifted clairvoyant subjects, or sensitives, through whom to make his investigations, says: "I repeat to you, know that the clairvoyante sees in your thought what you no longer think, but what you have thought; what you no longer see, but what you have seen; what you no longer hear, but what you have heard. Thus the secret oaths that you have made to the young girl whom you have deceived! dishonored! abandoned! he sees them, and will tell you of them. He sees also the tears you have caused to be shed; he hears you singing the romance that captivated her heart, and you forgot, together with the victim whose image has not left you; you will possess her again in eternity. She forms part of you, you cannot shake her off; all is present and full of life to the eyes of the clairvoyante. When the bodies that have committed these actions are gnawed by the worms, he sees them acting; hears them speaking; speaks with them; promenades in places that are no more; he finds of these pictures, of these scenes in the domain of your memory."—*Celestial Telegraph*, p. 144.

If every thought and deed of our lives is thus psychologically

photographed ; if all is thus registered, then we need seek no further for the book of record, from which we are to be judged when the earthly covering no longer conceals the hidden but preserved secrets of our lives. These will then be laid bare to the gaze of others, and the spectres of past thoughts and actions which have been unworthy of us will be transformed into actualities, whose claims upon us we will have to recognize and discharge.

CHAPTER VI.

CLAIRAUDIENCE.

"And he fell to the earth, and heard a voice saying unto him : Saul, Saul, why persecutest thou me ? . . . And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."—*Acts* ix. 4, 7.

THE natural or material sense of hearing is not the means by which spirit-voices are ordinarily heard. In the presence of mediums possessing powers or qualities which spirits can avail themselves of for the purpose of materializing more or less perfectly their organs of speech, their voices are commonly heard with the natural organs of hearing, and it is probable that Saul, unknown to himself, was a medium of this description, and that Jesus—then a spirit—availed himself of the mediumship of the former to cause his voice to be heard, not only by Saul, but by the men who journeyed with him. Speech was here effected in the ordinary manner, the atmosphere being the medium of transmission of sound to the natural ears of Saul and his companions.

It is thus that spirits vocally communicate at Moravia, in the presence of Mrs. Hollis, of Louisville, of Mr. Mott, of Missouri, the Eddy brothers, and others. Hearing spirit-voices independently of the agency of mediums—with the spiritual sense of hearing—implies a higher development, or preponderance of the spiritual faculty ; but this is less uncommon than is generally supposed, though perhaps in a majority of instances where the faculty is developed, its exercise is without results from want of knowledge of its true character. There are those who, interposing no obstacle to the natural and successful exercise of this faculty, have it developed to such an extent that, as Whittier expresses it ;

"Himself to nature's heart so near,
That all her voices in his ear
Of beast, or bird, had meanings clear."

They grow into closer rapport, not only with disembodied human spirits, but with the spiritual world, and necessarily with spiritual influences that pervade all nature.

Narrations of cases of clairaudience are freely scattered through

the Bible. It was a heavenly voice that bore testimony to the pure character and divine teachings of Jesus, when he and the three apostles were on the Mount of Transfiguration.

"And behold, there appeared unto them Moses and Elias talking with him. . . . And behold, a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased: hear ye him."—*Matt.* xvii. 3, 5.

John the Revelator says :

"I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."—*Rev.* i. 10.

And the prophet Samuel was told by "the Lord" of the coming of Saul, and instructed what to do.

"Now the Lord *had told Samuel in his ear* a day before Saul came, saying," etc. —*1 Sam.* ix. 15, 16.

Just as the approach of certain persons is now often made known to mediums.

Job, as related in chapter iv. 12 to 16, was addressed in the night by a spirit that passed before his face ; and of the Israelites, David in Psalm xcix. 7, says :

"He spake unto them in a cloudy pillar."

In this instance, as in the case of Saul, the organs of speech of the spirit must have been materialized, for a multitude seem to have heard his words.

Then again Samuel, when a child, heard the voice of a spirit, which the priest Eli mistook for that of God, calling him by night. See *1 Sam.* iii. Peter, as related in Acts x. 19, was also addressed by a spirit :

"While Peter thought on the vision the spirit said unto him," etc.

I have here substituted a small s for the capital S in the word Spirit, in the above passage, and with this change of form of letter we have a definite statement of a human spirit announcing the approach of three men to Peter, as spirits have announced the visits of persons to me ; only in my case it was through mediums that the announcements were made, and in one instance, in my presence, the visit of a person on a certain day was announced, it being supposed at that time that he was three thousand miles distant. On the designated day he entered my house, where his wife was visiting, to the amazement of us all. This was through Mr. Foster, to whom I had introduced the lady upon her request, after I had related to her some of my experiences with him. She had not the slightest expectation of her husband returning at that time.

Of hearing spirit-voices through the unsealing of the spiritual faculty, Swedenborg, who is good authority upon such questions, says in his *Heaven and Hell* :

"The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man, yet it is not heard by others who stand near, but by himself alone; the reason is because the speech of an angel or spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in man, and because it equally moves the organs of hearing that it is also equally sonorous."

And again, in *Arcana Celestia*, 4652, he says :

"What is the nature of the correspondence between the soul and the body, or between those things which are of the spirit which is within man, and those which are of the body which are out of him, may appear manifestly from the correspondence, influx, and communication of the thought and apperception which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the apperception of speech is nothing but the hearing of his spirit; thought when man speaks does not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in it, and apperception when man hears does not appear otherwise than as hearing in the ear. Thence it is that most people who have not reflected, do not know otherwise than that all sense is in the organs which are of the body, and consequently that when those organs fall to decay by death nothing of sense survives, when yet man, that is his spirit, then comes into his veriest sensitive life. That it is the spirit which speaks, and which hears, was made manifest to me from conversations with spirits. Their speech communicated to my spirit fell into my interior speech, and thence into the corresponding organs, and there terminated in an effort closed into a conatus, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times when spirits have spoken with me in the midst of a company of men, some of them have supposed because their speech was heard so sonorously, that they would be heard also by those who were there present; but reply was made that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident how the spirit spake with the prophets, not as man with man, but as a spirit with a man, namely in him. Zech. i. 9, 13; chap. ii. 2, 7; chap. i. 4, 5; chap. v. 5, 10; chap. vi. 4, and in other places. But I know that these things cannot be comprehended by those who

do not believe that man is a spirit, and that the body serves him for uses in the world ; they who have confirmed themselves in this are not indeed willing to hear of any correspondence, and if they hear, inasmuch as they are in the negative principle, they reject, yea, they are also made sad that anything is taken away from the body."

And the following remarks, taken from the *A. C.*, 1634, of Swedenborg, apply equally well to the same error now prevailing as to heaven having once been open, but being now closed.

"It is known from the word of the Lord that many persons formerly conversed with angels and spirits, and that they heard and saw many things which exist in the other life, but that afterwards heaven was, as it were, shut up, insomuch that at this day it is scarcely believed that spirits and angels exist, still less that any one can converse with them, from an idea that it is impossible to converse with those who are invisible, and whom in their heart they deny. But whereas by the divine mercy of the Lord it has been granted me now for some years, almost continually, to hold discourse with spirits and angels, and to be in their company as one of them, it is permitted me to relate what it has been given me to know concerning their speech among themselves."

Fortunately this prevalent unbelief in spirit presence, and in the pervading presence of the spirit world, does not affect their reality, and millions of converts to the belief in their existence are in perfect accord with Henry Ward Beecher, when he says : "I doubt not that every day there are choral praises unto God over our heads ; and who hears them ? I believe that there are near to us that which would be equal to the Mount of Transfiguration ; but who sees them ?"

The biographer of the poet Cowper asserts that "the most important events of Cowper's latter years were *audibly announced to him before they occurred*. We find him writing of Mrs. Unwin's approaching and sudden death when her health, although feeble, was not such as to occasion alarm. His lucid intervals, and the return of his disorder, were announced to him in the same remarkable manner."

There are persons whose natural sense of hearing is in such perfection that it would seem to be blended with the spiritual faculty. Of such a one the *Hartford Post* of Oct. 2, 1872, relates the following story, which illustrates my meaning :

"One of the most remarkable illustrations of the power which a telegraphic operator acquires to distinguish individuals by their touch upon the instrument, has just been afforded by Mr. Hempstead,

one of the operators in the Western Union Telegraph Company's office in this city. About a fortnight ago Mike W. Sherman, formerly an expert and well-known telegraph operator here, escaped from the Middleton Insane Asylum, where he has been confined, and though thorough search was made for him he successfully eluded the people who were on his track until Monday night. While Hempstead was at work in the office here that night, he suddenly recognized, among the clatter of a score of messages passing over the wire, a sound which he at once declared was the touch of the missing Mike. It proved to be a message from Wallingford, and an investigation showed that Mr. Hempstead was quite right in ascribing it to the insane man, who was found there yesterday, he having dropped into the office in the former place Monday night, and taken a hand at his old business."

The voices of spirits, when issuing from materialized vocal organs, do not generally closely resemble their former natural voices; at least I never have been able to recognize any marked resemblance, and the proofs of identity I have had to seek in other evidence. Whether similarity in tone, accent, and mode of expression generally characterizes voices heard clairaudiently I am unable to say, as very little if any attention appears to have been given to this question by narrators, and my own experience has been limited to a few instances in which my spiritual ear has been opened to the hearing of spirit voices, and in these instances the spirits who were presumed to speak had passed away in early childhood, and when they thus manifested they must have attained the maturity of man and womanhood in spirit life. The voices were soft and low, and expressive of kindness and affection not in anywise different from the voices of mortal friends. I here speak of voices clairvoyantly heard, not of voices naturally heard in presence of mediums.

Mr. Owen, in his *Footfalls*, etc., p. 459, quotes from a work on the Supernatural by Rev. Dr. Edwards, a very touching story of a spirit child addressing words of consolation and assurance to its bereaved mother, and with such effect that the tearful eyes were made to sparkle with joy, from the suddenly acquired faith in the presence, safety, and happiness of the child whose absence (or perhaps it would be more correct to say whose loss) she mourned. Mr. Owen says: "He (Rev. Dr. Edwards) communicates it in the shape of an extract of a letter from an enlightened and learned divine in the north of Germany. The incident occurred, he tells us, at Levin, a village belonging to the Duchy of Mecklenburg, not far from Demmin, in Prussian Pomerania, on the Sunday before Michaelmas, in

the year 1759. The extract referred to (the title only added by me) is as follows :

“ UNEXPECTED CONSOLATION.

“ I will now in conclusion mention to you a very edifying story of an apparition, for the truth of which I can vouch with all that is dear to me. My late mother, a pattern of true piety, and a woman who was regular in prayer, lost quite unexpectedly, after a short illness arising from a sore throat, my younger sister, a girl of about fourteen years of age. Now as during her illness she had not spoken much with her on spiritual subjects, by no means supposing her end so near (although my father had done so), she reproached and grieved herself most profoundly, not only on this account, but also for not having sufficiently nursed and attended upon her, or for having neglected something that might have brought on her death. This feeling took so much hold on her that she not only altered much in her appearance from loss of appetite, but became so monosyllabic in speaking that she never expressed herself except on being interrogated. She still, however, continued to pray diligently in her chamber. Being already grown up at the time, I spoke with my father respecting her, and asked him what was to be done, and how my good mother might be comforted. He shrugged his shoulders and gave me to understand that unless God interposed he feared the worst.

“ Now it happened some days after, when we were all one Sunday morning at church, with the exception of my mother, who remained at home, that on rising up from prayer in her closet, she heard a noise as though some one was with her in the room. On looking about to ascertain whence the noise proceeded, something took hold of her invisibly, and pressed her firmly to it as if she had been embraced by some one, and the same moment she heard—without seeing anything whatever—very distinctly the voice of her departed daughter, saying quite plainly to her, *Mamma, mamma, I am so happy ; I am so happy.* Immediately after these words the pressure subsided, and my mother felt and heard nothing more. But what a wished-for change did we all perceive in our dear mother on coming home. She had regained her speech and former cheerfulness, she ate and drank, and rejoiced with us at the mercy which the Lord had bestowed upon her, nor during her whole life did she ever notice again with grief the great loss which she had suffered from the decease of this excellent daughter.”

And not only sweet utterances, whispered by angel lips, often fall upon the clairaudent ear, but strains of celestial music sometimes

are reflected upon and charm the senses, and give a foretaste of the sublime harmonies of the spirit world, as heard and appreciated by glorified spirits.

I will here relate an incident that occurred to me, an incident which many may consider of so trivial a character as to be unworthy of recital; but unimportant as it may seem it nestles amid the flowers of memory, and it is never recalled without shedding a tender influence over my mind.

On the morning of Sept. 23, 1872, as I was waking, I heard and felt some one blow into my ear. I was aroused by the occurrence, but felt impressed to remain quiet. In a moment the name "Eugene"—being that of my eldest deceased son—was clearly whispered, and the next moment a hand clasped mine, and in the most affectionate manner repeatedly and in different ways pressed it. I returned the pressure perhaps an equal number of times, and the sense of materiality was perfect. The hand appeared to be that of an adult.

I noticed, and reflected upon all that occurred as sensibly as I ordinarily do, and comprehended the meaning clearly, and fully realized that a perfectly passive state on my part was necessary to the success of the attempt to thus manifest. I also knew from the manner in which the name was intoned that it was my son's, and not my own, and this conviction was confirmed by the natural, yet indescribable way in which my hand was clasped immediately after the utterance of the name.

It may here be proper to say something respecting the power of spirits to hear our conversation, as there are erroneous views prevalent, even among Spiritualists, upon this question.

I have devoted considerable time and attention to this subject, and as the result I find that the great majority of spirits under ordinary circumstances are unable to distinctly hear our conversation, and that spirits on low planes generally hear us with more distinctness than spirits on higher planes.

Old John and Big Bear say their ability to hear mortal voices (when not in control) varies in every house they visit. In my house they can understand our conversation best when a certain member of my family is present, and they can elsewhere hear best when some person present is mediumistic. In the presence of their medium they can always hear distinctly what is said by others. When they are in control of the medium they cannot hear as well.

One evening Mr. S—— visited me, and while conversing with him in my library I felt upon my head the usual signal of the presence of

a spirit friend, and thinking it might be Mrs. S—— (my sister-in-law Kate), I addressed her in a clear, full voice, requesting her to meet her husband the next day at a certain photograph gallery for the purpose of obtaining her likeness on a plate with his.

The next day, Dr. Kenney visiting me, Old John controlled him and said Big Bear, Mrs. S——, and others were present. I inquired of Mrs. S—— whether she had met her husband as I had requested. She replied that she knew nothing of such request. I asked if she had not been present the previous evening when her husband and I were engaged in conversation, and I had addressed her, requesting her to meet him. She replied yes, she was present, but heard nothing of this beyond my mention of her name. Big Bear said he also was present, and heard me speaking to Mrs. S——, and from what he could understand thought an appointment was intended for some purpose, but could not comprehend more than this.

Other of my spirit friends then engaged in the conversation, and said that under ordinary circumstances they are unable to distinctly hear us converse, and that we appear like apparitions to them, they only dimly perceiving our material bodies, *and not perceiving our spiritual bodies at all*; but in the presence of a good medium they can plainly hear us converse, and see us nearly as we appear to each other. The power to read our minds is very imperfect and uncertain. They perceive all material objects very imperfectly apart from a good medium, and even with this assistance they see clearly only in his immediate vicinity. They assured me they cannot read a word of a written page, or print of ordinary size, unless by the aid of a medium.

My father corroborated this testimony, and added that when we were apart from a medium he could often detect the meaning of certain words or sentences, and his ability to understand us was greatly influenced and determined by the conditions of our atmosphere. He can hear us best in mild, clear weather. Sometimes in bleak, boisterous weather he cannot hear a word we utter. He depended more upon reading our minds, but even this is not always possible. He also said that although they encounter these difficulties, as most spirits do, there are certain spirits who can both hear us speak and read our minds, perhaps at all times; but such spirits are especially endowed.

Through other reliable mediums what is here stated has been confirmed. It will no doubt startle others, as it did me, to hear it asserted that spirits cannot perceive our spiritual bodies, and it was some time, and only after thorough investigation, that I accepted the assertion as truthful, it being at variance with my precon-

ceived opinions, and I hope others will further pursue this investigation.

Another fact, perhaps equally interesting, I am able to state, which is that spirits at all advanced have great difficulty in conversing with each other in our earthly atmosphere. They often are able to utter but a few sentences, or even words, when their voices sink to whispers, and then utterly fail them. Those who are in the habit of visiting our earth can converse with each other more readily than those who are not, and as it is with them in hearing our conversation, their ability to converse with each other is influenced by atmospheric conditions, and in the presence of a good medium they can converse more easily than in his absence.

CHAPTER VII.

DREAMS AND VISIONS.

“For God speaketh once, yea twice, yet man perceiveth it not.

“In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.

“Then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man.”—*Job xxxiii. 14-17.*

THERE is little or no distinction made in the Bible between dreams and visions, and nearly the same indiscriminate use of these terms has commonly prevailed to the present time. This confusion has arisen from want of appreciation of the difference between the phenomena which these terms properly represent, and the consequent inability to arrange and classify them.

Dreams arise from that condition of the body and mind in which slumber has enthralled the organs of sense, and most of, but not all the faculties of the mind, some one or more of these—generally the imagination, and often the memory—remaining active, while the others are dormant. There is reason to believe that in perfect slumber all the faculties are at rest, and when we dream our sleep is imperfect and partial. The objects, scenes, and occurrences in ordinary dreams therefore are nothing but the mental pictures wrought out through the exercise of one or more faculties, while the others are in a dormant state, and are the result of the partial operation of the natural mental processes of the individual dreaming.

As to that exaltation of certain of the mental faculties which is observed in certain persons while apparently asleep, and during which they solve difficult mathematical problems, or write learnedly on profound subjects, or arrange musical compositions, this belongs to the domain of somnambulism; but similar results are often to be attributed to the agency of spirits, who can many times during our sleeping moments impress our minds when they are unable to do so in our wakeful state. In none of these cases can the phenomena properly be classed with those strictly attendant upon sleep.

In dreams proper it is generally as Muller says in his *Physiology*, p. 1417: “Sometimes we reason more or less accurately in our dreams. We reflect on problems, and rejoice in their solution, but on awaking from such dreams the seeming reasoning is found to be

no reasoning at all, and the solution over which we had rejoiced to be mere nonsense."

Dreams often proceed from a disordered state of the stomach, but not always, if most commonly, for my spirit friends agree in stating that they often dream, and their dreams cannot be supposed to arise from indigestion. It is probable that our dreams more frequently result from the normal, but partial action of our mental faculties.

Visions are the perception of spiritual objects, scenes, and sometimes of sounds, by the spiritual faculties when the brain is in an exceptionally negative or passive condition, and capable of receiving and transmitting these impressions. Many times also they are psychological impressions made upon the mind by disembodied spirits. They may occur either in the wakeful or sleeping state, but more commonly occur during sleep, or partial sleep.

Of all that is seen or heard in a vision there is such a clear perception by the mind, such a perfect sense of reality, that a considerate person in whose experience a vision has occurred, finds no difficulty in discriminating between it and a dream, in which the incongruity of objects, scenes, and events is more or less marked, and where a certain degree of obscurity and indefiniteness perhaps always prevails.

The experience of mankind from the earliest periods of history has testified to the instructions, directions, warnings, and predictions received through visions and supposed dreams; and "the Scriptures, equally with the poems of Homer, ascribe to many of them a supernatural origin." Aristotle says: "That to some persons prophecy occurs in dreams is not to be disbelieved." And Plato's confidence in them under certain circumstances was equally great, for he declares that, "All dreams might be trusted if men would bring their bodies into such a state, before going to sleep, as to leave nothing that might occasion error or perturbation in their dreams."

Many of the Christian fathers certify to a similar belief. Tertullian thought they were one species of prophecy derived from God, though many he attributed to demoniac agency, and St. Augustine relates a dream of Gennadius, a physician of Carthage, in which he saw the apparition of a young man, who reasoned with him on the subject of immortality, arguing that as he could see when his bodily eyes were closed in sleep, so he would find that when his bodily senses were extinct in death he would see, and hear, and feel with the senses of his spirit. The physician regarded the appearance as so real, and the reasoning so conclusive, that he became convinced of the immortality of the soul.

Dreams, or visions mistaken for these, are generally but subjects of idle remark or curious speculation, rarely of serious consideration. Very different is the view taken of them by the writer of the book of Job, and in the passages quoted at the head of this chapter their important agency as a means of communication between spiritual intelligences and mortals is clearly asserted, in language sublime and impressive. Jacob in his dream, or rather vision, as related in Gen. xxviii. saw the angels of God ascending and descending on a ladder, set up on the earth and reaching to heaven. "And behold the Lord stood above it." The means of communication between heaven and earth, thus typified to Jacob, I believe to have always existed, and we know that it exists now, and this vision was a means used by ministering angels to impress Jacob, and others through him, with the reality of spirit intercourse.

Jacob also in a dream, so called, received instructions from the angel of God to return to the land of his kindred. (Gen. xxxi. 11-13.)

"In Gibeon the Lord appeared to Solomon in a dream by night."—1 *Kings* iii. 5.

Ezekiel had a vision while sitting in his house with the elders of Judah, when

"the hand of the Lord God fell there upon me."—*Ezek.* viii. 1-4.

and he had many others, as narrated in other chapters of the same book. Daniel appears to have known that it was something more than a dream in which the revelation of spiritual things was made to him, for he says :

"Then was the secret revealed unto Daniel in a night vision."—*Dan.* ii. 19.

"Daniel spake and said : I saw in my vision by night."—*Dan.* vii. 2.

And the importance of this means of communication between the two worlds is emphatically insisted upon by Solomon, the wisest of men, in Prov. xxix. 18, for he there says :

"Where there is no vision the people perish."

Joseph, the husband of Mary, was full of perplexity regarding the condition of his wife ;

"But while he thought on these things behold the angel of the Lord appeared unto him in a dream."—*Matt.* i. 20.

Then when the wise men were

"warned of God in a dream, that they should not return to Herod, they departed into their own country another way."—*Matt.* ii. 12.

In the 13th verse of same chapter the angel appeared

"to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt."

And in the 19th verse we are told that when Herod was dead an angel again appeared in a dream to Joseph, directing him to return with the mother and child to the land of Israel.

The Lord spoke to Ananias in a vision, and sent him to relieve the blindness of Saul (Acts ix. 10). Cornelius, in a vision, saw an angel of God coming in to him (Acts x. 3), and

"A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying: Come over into Macedonia and help us."

And the whole of Revelation was given to John in visions.

Throughout the Old and New Testaments we find interspersed accounts of spiritual manifestations by means of visions and dreams. See Gen. xv. 12; xx. 3, 7; xxxi. 24; xl. 5; xli. 1, 8; xxxvi. 5, 10. Judges vii. 13. Num. xii. 6. Deut. xiii. 1, 3, 5. 1 Sam. xxviii. 6. Is. xxix. 8. Dan. ii. 1; iv. 10, 18. Job xiv. 13; vii. 14; xxxii. 15. Jer. xxvii. Joel ii. 28. Eccl. v. 3. Matt. xxvii. 19. Acts xix. 11, 12, 18, 20. 1 Cor. xiv. 15.

But there is little need of referring the reader to texts and passages in the Bible for proofs of the importance in which dreams and visions were held by the scriptural writers, as nearly all are familiar with the prominence there given them. It was reserved for modern Christians to ignore their agency as a link in the chain of communication between God and man, thus verifying the truth expressed in the first of the passages quoted at the head of this chapter, where the inspired writer declares that

"God speaketh once, yea twice, yet man perceiveth it not."

Isaac Walton appears to have agreed with the biblical writers upon the subject of visions and dreams, and to have regretted the lack of all faith in such agencies in his day, for in his *Life of Dr. Donne*, after giving an account of a vision that was presented to this gentleman while in France, he remarks: "This is a relation that will beget some wonder and it well may, for most of our world are at present possessed with an opinion that visions and miracles are ceased. And though it is most certain that two lutes being both strung and tuned to an equal pitch, and then one played upon, the other that is not touched being laid upon a table, at a fit distance, will like an echo to a trumpet warble a faint audible harmony in answer to the same tune; yet many will not believe there is any such a thing as a sympathy of souls, and I am content that every one do enjoy his own opinion." And I agree with Walton, that where embodied spirits are in harmonious relations with disembodied ones, they often are impressed with glorious views of things spiritual by the latter, through that passive condition of the mind that slumber induces, and even glimpses of the future are sometimes obtained, coming events being foreshadowed with clearness and precision,

Sir Walter Scott in his youth, as we are told by his biographer Lock-

hart, had visions, in the reality of which he always believed. In the first volume of his *Biography*, p. 81, it is related upon the authority of Mrs. Churnside, an acquaintance of Sir Walter's from childhood, that "he used also to interest us in a more serious way by telling us the visions, as he called them, which he had lying alone on the floor, or sofa, when kept from going to church on a Sunday by ill health. Child as I was, I could not help being highly delighted with his description of the glories he had seen ; his misty and sublime sketches of the regions above which he had visited in his trance. Recollecting these descriptions, radiant and not gloomy as they were, I have often thought since that there must have been a bias in his mind to superstition. The marvellous seemed to have such power over him, though the mere offspring of his own imagination, that the expression of his face, habitually that of genuine benevolence mingled with a shrewd innocent humor, changed greatly while he was speaking of these things, and showed a deep intenseness of feeling, as if he were awed even by his own recital."

The narration of fact in the above story is what concerns us, not the opinions of the narrator, though these undoubtedly will be shared by many of my readers. Sir Walter Scott was a medium.

When the frame is weary and exhausted by long journeying, and from hunger and thirst, sometimes the sufferer is soothed by delightful dreams or visions, which it is almost impossible to conceive as being produced otherwise than by spiritual agency. Thus Mr. Moffat, the English missionary, in his narrative of his toils and privations in the deserts of Africa, says : "We continue our slow and silent march. The tongue cleaving to the roof of the mouth from thirst made conversation most difficult. At last we reached the long wished-for waterfall, but it was too late to ascend the hill. We laid our heads on our saddles. The last sound we heard was the distant roar of the lion, but we were too much exhausted to feel anything like fear. Sleep came to our relief, and it seemed made up of scenes the most lovely. I felt as if engaged in roving among ambrosial bowers, hearing sounds of music as if from angels' harps. I seemed to pass from stream to stream, in which I bathed and slaked my thirst at many a crystal fount, flowing from mountains enriched with living green. These pleasures continued till morning, when we awoke speechless with thirst, our eyes inflamed, and our whole frame burning like a coal."

No doubt some watchful, sympathizing angel, finding the conditions induced by hunger and exhaustion favorable, impressed upon the mind of the weary traveller these visions of luxury and beauty, as

some compensation for his toil and suffering, as spirit friends in even a more extreme case, encouraged and supported Truman C. Everts, when lost and famished in the unexplored regions of the Upper Yellowstone, in 1871. In his narration of his experience, published in *Scribner's Monthly*, of November, 1871, he says: "I lost all sense of time. Days and nights came and went, and were numbered only by the growing consciousness that I was gradually starving. . . . Not so with my hours of slumber. They were visited with the most luxurious dreams. I would apparently visit the most gorgeously decorated restaurants of New York and Washington, sit down to immense tables, spread with the most appetizing viands, partake of the richest oyster stews and plumpest pies, engage myself in the labor and preparation of curious dishes, and with them fill range upon range of elegantly furnished tables, until they fairly groaned beneath the accumulated dainties prepared by my own hands. Frequently the entire night would seem to have been spent in getting up a sumptuous dinner."

Happy spirits generally appear to be averse to aiding in bringing to punishment those who have violated our laws and injured them; but there are many instances on record where certain spirits have impressed the minds of persons in dreams or visions, and by this means have brought the criminals to justice. Dr. Binns, in his work entitled *The Anatomy of Sleep*, relates a case where two persons concerned in a murder were both, apart from each other, influenced in their sleep by the spirit of their victim to betray their guilt. He says:

"A remarkable instance of retributive justice occurred very recently (1845) in Jamaica. A young and beautiful quadroon girl, named Duncan, was found murdered in a retired spot, a few paces from the main road. From the evidence given on the coroner's inquest, it was satisfactorily established that she had been violated previous to the murder. A large reward was offered for any information that would lead to the apprehension of the murderer, but nearly a year elapsed without any clue being obtained. It happened that about this period from the discovery of the murder, two black men, named Pendril and Chilly, were confined for separate petty offences, one in the Kingston penitentiary on the south, the other in Falmouth gaol on the north side of the island. Their imprisonment was unknown to each other, and the distance between their places of incarceration was eighty miles. Each of these men became restless and talkative in his sleep, especially expostulating as if in the presence of the murdered girl, and entreating her to leave

him. This happened so repeatedly that it led to inquiries, which terminated in the conviction of the two men, with whom it appears was associated a third, who, however, escaped the extreme penalty of the law by full confession."

Another instance where the spirit of a murdered man revealed to a former friend, in a vision, the name of his murderer, is recorded in the *Mirror of Literature* for June 1, 1844. It is as follows :

"A gentleman of veracity, the Rev. H. Alexander, lecturing at Lancaster, stated a remarkable fact which had occurred some years before. An amiable young man, named Horrocks, had been robbed and murdered. He was found with his head beaten in, apparently by bludgeons. For many months vigilant search was made for the perpetrators, but all in vain.

"One night an individual who had been on very friendly terms with Horrocks awoke much disturbed, and told his wife his conviction was that God had revealed to him in a vision that Samuel Longwith, of Bolton, was the murderer of his poor friend. Longwith was a person with whom the dreamer had no acquaintance, and whom he had scarcely ever seen, and lived twenty miles off. His wife told him to think no more about it, but to go to sleep. He did so, but again awoke from the effects of the same dream. He resolved to set out for Bolton instantly, and apply for a warrant against Longwith.

"He acted upon this determination, but the magistrate to whom he applied refused to grant one upon such evidence. Passing through the market-place he met Longwith, whom he immediately desired to go to a public-house with him, to hear something he had to communicate. There locking the door he charged Longwith with the murder. The man was seized and faintly denied the accusation. In his confusion he said he was innocent, for he did not strike the blow. 'Then you know who did,' replied the friend of the murdered man, and Longwith was taken up and examined. He prevaricated in his statement and was remanded for three days, at the end of which, after many hours' prayer, he confessed that he had been induced to join three men in a robbing expedition, when, meeting Horrocks, who made some resistance, his companions murdered him. This confession came out before the grand jury, and Longwith was brought to trial. The dream was of course not offered in evidence, the jury felt satisfied and Longwith was cast. He was doggedly silent after being found guilty, but again confessed his crime just before his execution."

Premonitions are often received in sleep. From the notes appended to Dr. Binns' *Anatomy of Sleep*, I take the following as an illustration of this phase of spirit intercourse :

"A Lord of the Admiralty who was on a visit to Mount Edgecumbe, and who was much distressed by dreaming, dreamed that walking on the sea-shore he picked up a book which appeared to be the log-book of a ship of war, of which his brother was the captain. He opened it and read an entry of the latitude, longitude, as well as of the day and hour, to which was added : ' Our captain died.' The company endeavored to comfort him by laying a wager that the dream would be falsified by the event, and a memorandum was made in writing of what he had stated, which was afterwards confirmed in every particular."

And from the same authority I quote the following :

"Another very remarkable dream was that of the wife of Earl Harcourt, the immediate predecessor of the last. She was then Lady Nuneham, and on a visit at his father's. She mentioned to her husband, when they met at the breakfast-table, that she was very unhappy from having had a horrid dream, and earnestly wished to narrate it. He laughed at her and declined it, when the conversation was interrupted by the father, and the son and daughter-in-law did not again see each other till dinner-time. They waited some time, and Lord Harcourt, who was always very punctual, did not appear. His son expressed some surprise, and asked one of the servants if he knew where he was. Upon which Lady Nuneham exclaimed : ' Look in the well,' and fainted away. Lord Harcourt was found in the well, with his dog lying at his feet, as she had seen in her dream, and it was supposed that in endeavoring to save the life of his dog he had lost his own."

Mr. Combe mentions the case of a murderer who had dreamed of committing the murder some years before the event took place, and John Avery, the Cresskill murderer, while lying in jail in New Jersey awaiting his execution, stated that one and a half years previously, while residing with his mother in New York, he had a dreadful dream, in which he had a dispute with a man, and he dreamed that from that time he bore him a deadly hatred, and one night lay in wait for and killed him. He then wandered about fearing to meet any one, as he thought all were aware of his guilt. At last he dreamed he was captured, tried, and sentenced to death. In terror he awoke, and it was long before he could again sleep, and when he did, it was to have the final act of this spectral drama completed. He thought he was led to the gallows, and the fatal noose encircled his neck, when he awoke with a scream. The vision had a fearful verification, for he was subsequently executed for murder.

A vision of a more cheerful character was described by Rev. Rob-

ert Collyer, of Chicago, in a sermon on Marriage, in which he advocated the doctrine that all true marriages are made in heaven. I copy from the *Religious Magazine and Monthly Review*, for August, 1872, published in Boston. He says :

"I have a friend, a man of great intelligence, who told me that when he was in the middle of the Pacific on a voyage, he saw a face in a dream, and it was borne in upon him that this was the face of his wife. He went through many adventures after that, was away about seven years, came back, went home, went to a quarterly Quaker meeting in Bucks County, Penn., and there saw, in a Quaker bonnet, for the first time with his human eyes, that face he had seen in his dream. The maiden became his wife, and I never saw a happier pair on earth, or a sweeter home of children, and I have no doubt of the perfect truth of the story."

Hon. Thomas E. Powers, of Woodstock, Vt., a cousin of the late Hiram Powers the sculptor, in July, 1873, furnished to the *Standard* of that place the following extracts from two letters written to him by Hiram :

From letter of Dec. 31, 1849.

"Little did I then dream that the day would come when I should be here in Italy, a sculptor ; but I used then to dream of a white figure standing upon a pillar over the river near your father's house, which I longed to get near to but could not for the water—it was too deep to wade through. This dream haunted me for years afterward in Ohio, and it ceased when I first began to model in clay. It was a female figure and naked, but it did not seem alive. At that time I had never seen nor heard of anything in the way of sculpture."

From letter of Jan. 8, 1851.

"I had not heard until Mr. Reed told me that my 'Slave' had been in Woodstock. This almost verifies an often repeated dream of mine in all respects but one. It was this—I used to see in my sleep, when a child, a white female figure across the river, just below your father's house ; it stood upon a pillar or pedestal, was naked, and to my eyes very beautiful ; but the water was between me and it, too deep to ford. I had a strong desire to see it nearer, but was always prevented by the river, which was always high. This dream ceased years after when I began to model. Altogether, one may conclude that this—the dream—was not entirely a phantom. At that time I had no wakeful thoughts of sculpture, nor had I ever seen anything likely to excite such a dream."

In a discourse by Dr. J. M. Peebles, at the Cavendish Rooms, London, in the early part of 1870, he related the following story of

an experience of General Harney, U. S. A., the incidents of the same having been narrated by the General in a conversation with Mr. Peebles :

"About forty years ago General Harney was engaged in the war with the Florida Indians. One night about eleven o'clock he sent a portion of his forces to attack the Indians, but the latter discovered the movement too soon and surrounded their opponents, who were thereby placed in great danger. Harney started to the rescue, and at break of day found himself and his followers in a valley, and in great peril. He felt a drowsiness suddenly come over him and overpower him, so that he dropped to the ground, and dreamt that he was surrounded by the enemy with only one possible way of escape, through a deep gorge. He saw the rocks and the gorge distinctly, and thought that he and his followers entered the gorge and covered themselves with black mud, so that at a distance they looked like negroes, and in this disguise escaped. The negroes were friendly with the Indians. He then awoke, and not far off saw the entrance to the very same gorge he had seen in his dream. They found a pool lined with black mud ; they covered themselves with the mud and escaped, because in the distance they were taken by the Indians for negroes."

Hundreds of equally well attested narrations of the direct influence and action of spirits upon mortals, in visions, could be cited, but our limited space will not admit of their insertion here. That visions presented during sleep sometimes have a deep significance, perhaps a majority of the wisest men in all ages and nations have believed, and for many of them there is no possible solution, unless we assume them to be dependent upon supermundane agency.

I will here relate two instances occurring within my own knowledge in which dreams or visions were prophetic of coming events.

In the year 1869, being with my family at Centre Moriches, on the southern shore of Long Island, one night my wife dreamt that she saw my youngest son lying insensible, with his face upturned, at the bottom of the bay. She awoke greatly agitated and related her dream to me. At ten o'clock the next morning the same son was brought on shore from a boat, which had rescued him and his brother after floating for more than an hour. They had anchored their boat in the bay, and were bathing, when it drifted away from its moorings and was swept by the current out of their reach. When rescued they were more than a mile from shore, and were utterly exhausted. Repeatedly since our spirit friends have spoken of the

occurrence, and claim the credit of having saved them by impressing their rescuers to direct their course towards them.

The other case was that of a young married lady, an intimate friend of my family, who was ill of a disease which proved fatal. About a fortnight before her death she awoke one morning and told her friends that she had had a singular and vivid dream. She seemed to stand upon one side of a river, while on the other, whose shore was beautiful beyond description, were a number of persons, male and female, with bright and beautiful faces and forms, in shining robes, while a narrow bridge spanned the river. She felt that she must cross this bridge, and attempted to do so, but her courage failed her and she was yielding to despair, when one of the bright beings crossed to her from the other side, and taking her hand exclaimed: "Fear not; have courage, we have trod the way." Instantly all her fears vanished, and following her celestial guide she crossed the bridge, and as her foot touched the beautiful shore she awoke. This was no vain dream, for,

" A bridge leads o'er from the heavenly shore
Where the happy spirits pass,
And the angels that stand with harp in hand
On the 'sea as it were of glass,'
Play so soft and clear that the human ear,
And the spirits who love the Lord,
Can catch the sound through the space profound,
And join in the sweet accord."

It is the invariable testimony of all those who have known the American Indians best, that they implicitly believe in, and most of them have intercourse with their departed spirit friends. All the spirits of Indians with whom I have communicated confirm this fact. Whether the following story is literally true I know not, neither do I know the author of it, but as it is beautiful in itself, and harmonizes with both the higher qualities and simplicity of the Indian character, I will here insert it. There is a ring about it that impresses me with a conviction of its truthfulness, and it bears relationship to some beautiful truths in the spiritual philosophy.

COACOOCHEE'S VISION.

"Coacoochee, or Wild Cat, was a friend of Osceola in the old Seminole war. He appears to have been one of the original Spiritualists. He claimed communication with all the dead of his tribe, and especially with his twin sister, who preceded him to the spirit-world.

The following is from the lips of Coacoochee, and it is certainly beautiful enough to be preserved.

"She died suddenly. I was on a bear-hunt, and seated by my camp-fire alone. I heard a strange noise. It was something like a voice which told me to go to her. The camp was some distance, but I took my rifle and started. The night was dark and gloomy. The wolves howled around me as I went from hammock to hammock. Sounds often came to my ear; I thought she was speaking to me. At daylight I reached her camp; she was dead.

"When hunting some time after with my brother Otulkee, I sat alone by the side of a large oak. In the moss hanging over me I heard strange sounds. I tried to sleep, but could not. I felt myself moving, and thought I went far above to a new country, where all was bright and happy. I saw clear water, ponds, rivers, and prairies, on which the sun never sets. All was green; the grass grew high and the deer stood in the midst of it looking at me. I then saw a small, white cloud approaching, and when just before me, out of it came my twin sister, dressed in white and covered with bright silver ornaments. Her black hair, which I had often braided, hung down her back. She clasped me around the neck and said, 'Coacoochee, Coacoochee.' I shook with fear. I knew her voice, but could not speak. With one hand she gave me a string of white beads; in the other she held a cup sparkling with pure water, which she said came from the spring of the Great Spirit, and if I would drink from it, I should return and live with her forever.

"As I drank she sang the peace song of the Seminoles and danced around me. She had silver bells on her feet, which made a loud noise. Taking from her bosom something, I know not what, she laid it before me, when a bright light streamed far above us. She then took me by the hand and said, 'All is peace.' I wanted to ask for others, but she shook her head, moved her hand, stepped into the cloud and was gone. The fire she had made had not gone out. All was silent. I was sorry that I could not have said more to her. I felt myself sinking until I came to the earth, where I met my brother Otulkee. He had been seeking me, and was alarmed at my absence, having found my rifle where he last saw me asleep. I told him where I had been, and showed him the beads. These beads were stolen from me when I was in prison at St. Augustine. At certain periods of the moon, when I had these beads, I could see the spirit of my sister. I may be buried in the earth, or sunk in the water, but I shall go to her and live with her. Game is abundant there, and there the white man is never seen."

Sixteen years ago the late Judge John W. Edmonds, of New York, had a vision or view of spiritual things which surpasses in beauty and grandeur anything recorded in the history of ancient or modern Spiritualism. The account was prepared by him for the press immediately after its occurrence, and it is remarkable that it should have been mislaid for so many years, and only recovered by him a few weeks before he passed away. We might be justified in believing that higher intelligences, knowing that its publication at that time would only excite ridicule and contempt, caused him to misplace it, and again to find it just before his death, when it had become possible for the public mind to view such revelations with less prejudice than at the time when the celestial vision was presented to his view.

I here give his own account of it as he then recorded it, and as I find it in the *Banner of Light*, of January 31, 1874, to which journal he sent it for publication a short time previous to his death.

"NEW YORK, Feb. 6, 1859.

"I was to lecture this morning at Dodsworth's Academy, and was spending last evening in meditating on the topic of my discourse. The subject was to be: 'Spiritualism as demonstrated by Ancient and Modern History,' and my purpose was to show that the belief in spiritual intercourse was as old as the history of man.

"I sat alone in my room in my meditations until half-past eleven o'clock at night, when my spiritual attendants admonished me that it was time to go to bed. I at once turned my attention from the subject of my discourse, and received an intimation that I might behold how I was attended spiritually, if I desired. I assented, of course, and instantly my spirit-sight was opened. So suddenly was this done that I saw my surroundings even before they were ready for me. It was evidently intended to present my spirit-companions, arrayed before me in a semicircle, where I could see them all at a glance, and when I beheld there were two or three spirits standing prominently before me, and others were hastening to arrange themselves in the semicircle on both sides of them. I gave but a glance at the hurrying crowd, for my attention was most attracted to the two or three immediately before me.

"Most prominent among them was Swedenborg. He seemed to be standing on a bank of clouds and enveloped in a golden mellow light. From him and that light there beamed strong emotions of affection which seemed to spread all around him. Leaning on his left shoulder, and partly retiring behind, as if to conceal her emotions, was my wife, and directly behind them our two children. On

their right I saw my father, my mother, my sister, my brother, and many others.

"My brother died forty years ago, at the age of seventeen, and memory has always associated him in my mind with the idea of a young man with all the hilarity of youth. He now appeared as a man of mature age—grave and deep thinking. My sister, who died twenty years ago, over forty years of age, appeared with all the shrinking timidity of girlhood. My father had thrown off the indifference which had attended his earlier years in the spirit-life, and appeared now the prompt, energetic, and active man that he was on earth in the days of his manhood. I saw all this at a glance, and turning to the other side of the semicircle, I saw in the ranks Washington, Franklin, I. T. Hopper, and others, around whom the light was of a more silvery hue, indicating a predominance of wisdom or intellect. On their left I saw Clay, Webster, Calhoun, N. B. Blunt, and others, and around them the light assumed a crimson tinge. As I cast my eyes around the circle I perceived Voltaire standing on the right of Swedenborg, and my father-in-law on his left, near his daughter. I nowhere saw Bacon, but I felt him standing by my side, a little behind me on my left, but so close to me in person and in sympathy, that it seemed as if I felt every throb of emotion in him. Behind the front rank, and hovering in the air overhead, I beheld many other spirits, and the number was constantly augmenting—for it seemed that the word had gone forth and called to the spot all who were interested in the great work in which we are engaged. The crowd soon became immense, tier was piled on tier of human heads, and I seemed to be in a vast assemblage of persons of different sexes and conditions, but mainly of the same stage of development.

"While the crowd was thus assembling I perceived the advent on the scene of that bright and beautiful spirit whom I have heretofore described as presiding over that community. He appeared a little above and behind Swedenborg, and with a dazzling brightness that once I could not have endured the sight of. He was attended by many others of equal splendor, and he surveyed the scene with a mild and gentle look of intelligence. He bade my wife come up to him—for to her, he said, they were chiefly indebted for the occasion, and her place was by his side, where she could overlook the whole scene. She hesitated, and was reluctant to retire from near me at such a moment. He repeated his request, and she went to him. As she approached him she sank at his feet, overpowered with her emotions, and buried her face in her hands. I saw plainly what she

felt. It was this: 'He loves me still and first of all, for I saw that, amid this dazzling scene—amid all that was calculated to awaken and gratify the old ambition that was ever predominant in him—his look was first and most frequent on me.' Her emotion affected me, and regardless of all around me, my eye and thoughts were most on her. And I saw in the deep silence of that vast multitude the profound respect they paid to the love which thus lives beyond the grave. But it would not do for me to indulge in such emotions too long, for I was interrupting the purposes of the meeting, and I turned my attention to the scene around me.

"It was said to me—by whom I did not notice—'Behold how deep the interest felt in the spirit-world in the work in which you are engaged! Behold here around you the wise and the good of former ages, who have been aiding you on this as on other occasions. Behold, too, the reward prepared for those who fight the good fight of faith and finish their work. Be then of good cheer, and despond not that you are falling short of what might be done. We are here surrounded by the evidences of what has been accomplished, and you, too, may behold them here, though hidden from your mortal view on earth.' I saw then, approaching from the far distance, a long procession of spirits of persons who had died within the last ten years, and to whom in life the light of this new dispensation had been imparted in a greater or less degree. They were of all ages, sexes, and conditions, and in different stages of development, and they advanced in long procession and swept across the scene directly in front of me. They had the general idea that they were called together for some purpose connected with the dawn of this new era on earth, but they had no very definite idea of what that purpose was. They saw not the crowd of spirits around me, but they felt and recognized the happifying and elevating effect of their influence. They were all conscious of my presence. Some were enough advanced to comprehend how I was there, and, as they rapidly passed they greeted me with cheerful smiles. Others wondered whether I was dead; and why, if I was, they had not known it; or, if I was not, how it was that I was there. But in them all I saw new hope and energy springing, and renewed confidence that all would yet be well with their efforts to redeem those whom they had left behind. I saw, as they passed, a new light dawn on the scene. It was a pale but very clear green light, indicative of hope, and seemed to emanate from the spot where I stood. It continued to pour forth during the residue of the vision, and often illuminated parts of the scene which were otherwise obscure.

"When these had passed, I perceived off at my right a commotion, where I observed one Madame Donelly—the nun of the Sacred Heart—my niece Sarah Keys, my daughter, my granddaughter Libby (now grown to be quite a young woman), my sister-in-law Charlotte, and other females. On looking intently in that direction I beheld in the distance 'Childhood's Home,' and the females I have named had conveyed to those little ones the idea that something was happening that would the sooner bring their fathers and mothers and sisters and brothers nearer to them. And the children came in great numbers toward where I was, flying through the air like the canary bird, and crying, as they hurried along in great glee, 'Father's coming!' 'Mother's coming!' 'Sister's coming!' etc., etc.

"I had all along observed, that off at my left darkness was brooding over the scene and hid it from my view, and I had tried several times in vain to penetrate it with my vision. But now, on turning to it I saw that the green light I have spoken of was penetrating the obscurity. It was the sojourn of unhappy, unprogressed ones that I beheld, and I saw that even there the movement was doing its work. Its inmates also were looking up, and felt a hope dawning even upon their darkness.

"My heart was filled with joy and hope and, as I silently breathed a prayer of thankfulness to the Beneficent Father, the scene faded from my view. As it did, the females whom I have mentioned, accompanied by my wife, mother, and sister, approached me, told me they would bear me to my home on earth, and watch over my slumbers of the night. Peaceful and happy were those slumbers, and full of hope was the morning that dawned."

CHAPTER VIII.

TRANCE AND ECSTASY.

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell ; or whether out of the body, I cannot tell ; God knoweth) : such a one caught up to the third heaven. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 *Cor.* xii. 2, 4.

THE state of trance differs from that in which visions are ordinarily perceived, in that the faculties of the mind are in a more profound and complete state of subjection to spiritual influences, so that the spiritual faculties only are exercised, and generally indications of organic life alone are present ; while in ecstasy, though the mental faculties are usually exercised, they become subservient to the spiritual, the latter asserting their supremacy, and in an extraordinary degree controlling the mind of the subject.

In visions, impressions of the spiritual world, or of spiritual things, are obtained ; but, judging from Paul's brief description of his experience, I have no hesitation in saying that he was in a trance, and like others, when in that state, he heard and saw unspeakable things. Of another spiritual experience he says :

"And while I prayed in the temple I was in a trance."—*Acts* xxii. 17.

but as he here simply saw and conversed with a spirit—probably that of Jesus—the term as now understood is here misapplied. He was probably in a clairvoyant and clairaudient state, as Charles H. Foster is much of the time, and as Paul himself was at another time, when on his journey to Damascus.

Peter, as narrated in the 10th chapter of Acts, verse 10, "became very hungry, and would have eaten ; but while they made ready he fell into a trance, and saw heaven opened ;" but judging from what he saw it is more probable that he perceived clairvoyantly, or that he had a vision, as it does not appear that he entered deeply into rapport with spiritual objects and scenes, an allegorical representation of beasts and fowls only being psychologically impressed upon his mind by spirit power, and in the 17th verse he himself calls it a vision.

So Balaam says of himself in Num. xxiv. 16 :

"Which saw the vision of the Almighty, falling into a trance, *but having his eyes open.*"

This was not properly a trance, but Balaam was here under partial control by some spirit, who impressed him to speak.

Of the spiritual realities sometimes revealed to view in the trance state, it may be truly said by most persons,

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it."
—Ps. cxxxix. 6.

The question, whether in trance the spirit ever temporarily leaves the body, is one to which I had devoted considerable attention when I published the first edition of this work, and at that time I entertained doubts of its possibility, and stated my reasons for doubting its occurrence, but further investigation has convinced me that in some instances in trance the spirit does for a brief period leave its mortal tenement.

Dr. Kerner says of the Seeress of Prevorst: "Mrs. Hauffe related to me that some time ago she had seen herself sitting on a stool, and clothed in white, whilst she was lying in bed. She looked at the object and tried to cry out, but could not; at length when she did so it vanished. She said on this occasion that her soul left her body and clothed itself in an airy form, whilst her spirit remained with it. On the 28th of May, 1827, at midnight, when I was with her, she again saw herself, as she afterwards related, sitting on a stool, clothed in a white dress which she had, but was not then wearing. She tried to cry out, but could neither speak nor move, nor could see any object but that one on which her eyes were fixed. The image rose and ran towards her, and just as it reached her a sort of electric shock passed over her, which I saw; she then uttered a scream and related to me what she had seen. She saw herself on other occasions, and once when I remarked it, and stepped between her and the image, she told me afterwards that my doing so had caused her a very uncomfortable sensation, as she seemed to be cut off from her soul."

This well-authenticated incident, and many others in some respects similar, support the belief that sometimes in the trance state the spirit actually is absent from the body.

Somewhat similar to this case was that of a man who fell from the scaffolding of a building, and to whom Dr. Cleaveland, of Providence, was called. He said to the doctor, as stated by Professor Wm. Denton: "As I struck the ground I suddenly bounded up, seeming to have a new body, and to be standing among the spectators looking at

my old one. I saw them trying to bring it too. I made several fruitless efforts to re-enter my body, and finally succeeded."

Professor Denton in his work, *Is Spiritualism True?* also states that Mr. Moore, an officer in the Charlestown Navy-yard, informed him "that when fifteen years of age he fell in climbing a lamp-post, and his head struck the curbstone of the street with such violence as to fracture his skull; he instantly found himself out of his body, and looking down upon it, but in a few minutes, with a struggle, was able to return to ordinary consciousness."

The same writer also quotes from the statement of Lydia Maria Child, relating to her deceased friend, Henrietta Sargent. "One morning she spoke of not feeling as well as usual, but it was regarded by herself and others as merely a slight deviation from her customary good health. But in the course of the day she suddenly fainted away. As the usual restoratives produced no effect, the family physician was summoned. No better success attended his efforts. The breath appeared to be entirely suspended, and the limbs remained rigid and cold. Her daughters feared she must be dead, and the doctor began to be doubtful whether animation would ever be restored. How long she continued in this state I do not remember; but while they were watching her with ever-deepening anxiety, she gasped feebly, and after a while opened her eyes. When she had completely recovered, she told her daughters she had been standing by them all the time looking upon her lifeless body, and seeing all they did to resuscitate it, and she astonished them by repeating the minutest details of all that had been said or done by them and the doctor during her prolonged state of utter insensibility."

Cases like these would seem to establish the fact that the spirit sometimes does leave the body, and return to reanimate it; but in other cases, somewhat similar, possibly the spirit in its bewildered state may be the subject of a psychological illusion, or, as in all such cases, the vitality of the body is reduced to its lowest ebb, the magnetic attraction of the spirit to the body is correspondingly enfeebled, and the spirit is enabled to exercise greater freedom in the exercise of its faculties than it ordinarily does, and under these circumstances it is able to survey its earthly tabernacle with clairvoyant eyes from different points of view, exteriorly as well as interiorly. In the case of Mrs. Hauffe, she may have perceived another spirit partially materialized from her own personal elements, and, as is sometimes the case, the spirit strongly resembled herself. It is now a well-established fact that spirits, sometimes with the assistance of other spirits, can and do appear to mortal eyes with form, features, and clothing different from

their own, and if this be admitted there should be no difficulty in believing that they can assume the appearance of their mortal friends, or of others, and, having this power, that they sometimes for certain purposes do thus appear I have no doubt. To a mortal thus perceiving a spirit, the conclusion would be natural and irresistible that it was a double of the person whom it personated, or if at a distance, that it was the identical spirit of the person represented. I am disposed to believe that many cases of spirit-doubles may be satisfactorily explained by reference to these facts. It is probable that a *double* is only possible of a person possessing strong medial power.

From what I have been able to learn I am compelled to believe that the state of trance is, in the majority of instances, if not always, induced by disembodied spirits. The object most commonly appears to be the development of the medial powers of the subject, but sometimes it seems to be to change the mental and psychological conditions or tendencies of the person and render him more susceptible to their influence, so that they may be able to impress him with higher and nobler thoughts and aims. I am also informed and believe, that in cases of trance, where the subjects have supposed that their spirits have left their bodies, and visited the spheres, their minds have been psychologically impressed with views representing spiritual scenes and objects, and many times these impressions are so apparently real and truthful that the reality itself barely exceeds these representations of it; but these are all subjective impressions, not actual experiences.

That exaltation of the faculties which characterizes the state of ecstasy, has been observed in many of those religious reformers and fanatics who have left their impress on the history of the race. Among the Waldenses this condition was not an uncommon one, and appears to have sometimes affected bodies of men, endowing them with superhuman energy and strength. "On one occasion," as Mr. Howitt says, "only seventeen men, of whom only six were armed with slings, drove before them enemies fifty times more numerous. They defended the little hamlet of Rora, consisting of but fifty houses, for some time against the combined attack of 10,000 men, and when no longer able to resist this overwhelming force made good their retreat. . . . Frequently they succeeded in sallying from the rocks and caverns, in which their enemies were endeavoring to suffocate them with smoke of burning wet straw or brushwood, or to burn them alive in their retreats, and chased them down headlong into the plains, till the French and Savoyard troops thought they must be aided by God." And of the persecuted inhabitants of the Ce-

vennes the same author remarks : " The highest calculation gives only 3,000 Cevennois in arms at once. Some authors declare that there were never more than 2,000 ; whilst the king's troops, disciplined in the great wars of the time, and the militia, amounted to 60,000 men commanded by the best generals of France. . . . When the wretched people were driven to desperation ; when the blood-hounds of despotism and the hell-hounds of antichrist surrounded them with fire and artillery, with overwhelming thousands, and with daily and insatiate carnage, then they cried mightily to God, and God came visibly to their rescue. They were seized with an extraordinary power and passion of inspiration. They were shaken and agitated by it as clairvoyants are moved, and are as it were transfigured. Then they broke forth in prophesyings, in declarations of trust in God, in exhortation to prayer and newness of life. They foretold all that was necessary for their safety and success. It was immediately revealed to some one of them where the enemy was marching against them, and in what numbers, and thus they were always ready to surprise and route them. Every action was regulated by their oracles, which never failed. Whether they should fight or flee, should hide or advance, was clearly told them. If a traitor came among them he was at once pointed out ; if their enemies were planning means for their destruction, they saw them as if present and heard their discourse. Men, women, and children spoke under inspiration, not in the ordinary *patois* but in the purest French. Children of only twelve months, and less, who had never before used speech, spoke to the amazement of hundreds present."—*Hist. of the Supernatural*, vol. ii. pp. 52, 53, 353, 354.

It was while in this exalted condition of the spiritual and mental faculties that the *Convulsionnaires* of St. Medard were able to endure fearful blows upon the chest and stomach—blows which, if delivered upon persons in the ordinary state, would inevitably have resulted in immediate death—pressure under planks, upon which as many persons would stand as could obtain a foothold, and Montgeron saw a girl thus pressed with a weight sufficient to crush an ox.

Among the early Methodists and the Irvingites the ecstatic state was often attained, as it was, and even now is, among the Shakers. There is no doubt that Mahomet was an ecstatic, and Joan of Arc, George Fox, with many of his friends, Jacob Bohme, Stilling, and the "Seeress of Prevorst" were ecstasies, and ecstasy was quite common among the early Moravian brethren.

That this state, or another strikingly like this, can be induced by the use of narcotics, and especially by the use of hasheesh, in certain

organisms, is abundantly proved. De Quincey, in his *Confessions*, furnishes such proof as to the effects of opium, and Fitz Hugh Ludlow in *The Hasheesh Eater*, proves the same as to hasheesh. The latter writer, in illustration of the exalted sensibility of his faculties, and his ability when under the influence of this drug to distinguish between the sounds of two musical instruments when playing the same part, says on page 162 of the above work :

"A most singular phenomenon occurred while I was intently listening to the orchestra at the theatre. Singular, because it seems one of the most striking illustrations I have ever known of the preternatural activity of sense in the hasheesh state, and in an analytic direction.

"Seated side by side in the middle of the orchestra, played two violinists. That they were playing the same part was evident from their perfect uniformity in bowing ; their bows through the whole piece rose and fell simultaneously, keeping exactly parallel. A chorus of wind and stringed instruments pealed on both sides of them, and the symphony was as perfect as possible ; yet amid all that harmonious blending I was able to detect which note came from one violin, and which from the other, as distinctly as if the violinists had been playing at the distance of a hundred feet apart, and with no other instruments discoursing near them."

And alluding to the preponderance of the spiritual over the physical nature, while under the influence of hasheesh, on page 165, he remarks :

"At the moment of the most rapturous exultation, the soul hears the outcry of the physical nature pouring up to its height of vision out of the walls of flesh, and the burden of that cry is, ' I am in pain ! I am finite, though thou art infinite ! ' The cords which bind the two mysterious portions of our duality together have been stretched to their ultimate tensility, and the body, for the sake of its own existence, calls the soul back into the husk which it cannot carry with it. Oftentimes in the presence of the most ravishing views have I felt these cords pulling me downward with as distinct a sensation as if they were real sinews, and compelled to ask the question : ' Is this happiness or torture ? ' Soul and body have returned opposite verdicts."

Recurring to the subject of trance, I will here copy an extremely interesting account of a trance, the subject of it being the Rev. William Tennent, of New Brunswick, N. J. The occurrence took place about the middle of the last century, and the account of it was published in the *Christian Library*. All the conditions and characteristics of the trance state are here exemplified, and in addition to

these is the remarkable loss and restoration of memory. The narrator says :

"After a regular course of study in theology Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the Gospel ministry. His intense application affected his health and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin, on the state of his soul, when he fainted and died away. After the usual time he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain, and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night or day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it by some emollient ointment, put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone said : 'It is shameful to be feeding a lifeless corpse,' and insisted with earnestness that the funeral should immediately proceed.

"At this critical and important moment the body, to the great alarm and astonishment of all present, opened its eyes and gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many, who had been ridiculing the idea of restoring to life a dead body.

"Mr. Tennent continued in so weak and low a state for six weeks that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon his sister, who had stayed from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied: 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found upon examination to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language, under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos he suddenly started, clapped his hand to his head as if something had hurt him, and made a pause. His brother asking him what was the matter, he said that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event at the time made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

"The writer of these memoirs was greatly interested by these uncommon events, and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time, but being importunately urged to do it at length consented, and proceeded with a solemnity not to be described.

"I was conversing with my brother, said he, on the state of my soul, and the fears I had entertained for my future welfare. I found myself in an instant in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, well, blessed be God, I am safe at last notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship, but I did not see any bodily shape, or representation, in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng, on which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly.' He added: 'Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world, and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity, and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it could command my serious attention.'

"It is not surprising that after so affecting an account strong solicitude should have been felt for further information as to the words, or at least the subjects, of praise and adoration which Mr.

Tennent had heard. But when he was requested to communicate these he gave a decided negative, adding: 'You will know them, with many other particulars, hereafter, as you will find the whole among my papers,' alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.

"The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He accordingly wrote to every person he could think of, likely to have conversed with Mr. Tennent on the subject. He received several answers, but the following letter, from the worthy successor of Mr. Tennent in the pastoral charge of his church, will answer the author's purpose.

"MONMOUTH, N. J., *December 10, 1805.*

"DEAR SIR :—Agreeable to your request I now send you in writing the remarkable account which I sometime since gave you verbally respecting your good friend, my worthy predecessor, the late Rev William Tennent of this place.

"In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God (while travelling together from Monmouth to Princeton), I mentioned to Mr. Tennent that I should be highly gratified in hearing from his own mouth an account of the trance which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence he proceeded, saying that he had been sick with a fever, that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do ; that in laying him out one happened to draw his hand under the left arm, and perceived a small tremor in the flesh ; that he was laid out, and was cold and stiff. The time for his funeral was appointed, and the people collected, but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued ; that his brother Gilbert became impatient with the young gentleman, and said to him, "What ! a man not dead who is cold and stiff as a stake !" The importunate young friend, however, prevailed. Another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more, and when that was gone he pleaded for half an hour, and then for a quarter of an hour, when

just at the close of this period on which hung his last hope, Mr. Tennent opened his eyes. They then pried into his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him: "Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state." He replied in the following words: "As to dying, I found my fever increase, and I became weaker and weaker, until all at once I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable." Here he paused as though unable to find words to express his views, let his bridle fall, and lifting up his hands proceeded: "I can say as St. Paul did: I heard and saw things all unutterable. I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said: 'You must go back.' These words went through me. Nothing could have shocked me more. I cried out: 'Lord, must I go back?' With this shock I opened my eyes in this world. When I saw I was in the world, I fainted; then came to, and fainted for several times as one probably would naturally have done in so weak a situation."

"Mr. Tennent further informed me that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write nor read his own name; that he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*; but that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. "And," said he, "for three years the sense of divine things continued so great, and everything else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it."

"The pious and candid reader is left to his own reflections on this

very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask whether it be contrary to revealed truth, or to reason, to believe that in every age of the world instances like that which is here recorded have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns."

I have an intimate friend, a candid and reliable man, who was in the trance state for thirty hours, and who in the most serious manner has often declared to me that he saw wonderful things which he shall never reveal, for the reason that just before his return to consciousness in this life, a voice solemnly warned him against ever making known what he had seen and heard. This gentleman unhesitatingly confides to me the knowledge of his private affairs and sentiments, but upon this subject he never dwells in conversation, and generally avoids it altogether.

"Oh, unto few the power is given
To pass beyond the bounds of time,
And lift the radiant vail of heaven,
To view her mysteries sublime.
Yet Thou, in whose majestic light
The source of knowledge lies concealed,
Prepare us to receive aright
The truth that yet shall be revealed."

CHAPTER IX.

HOLY GHOST.

“And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.”—*Acts xi. 15.*

IT is not surprising that with the remarkable manifestation of spiritual power that characterized the apostolic period, the great ignorance then prevailing as to the nature of this power should betray itself in the writings recording or treating of the events then current, in which spiritual agencies were actively present.

In this want of knowledge we find the explanation of the indiscriminate use of the different terms, by which they designated the agencies engaged in producing spiritual manifestations, often of precisely similar character, even as their fathers had done before them. The phrases *Holy Ghost, Holy Spirit, Spirit of God, The Spirit*, etc., appear to have been used without consideration as to the peculiar fitness of one appellation above another in accounting for the spiritual agency in each case, and it is impossible to detect any distinctive meanings in the terms used, and it is quite evident that the writers themselves employed these terms without any such understanding.

This want of knowledge by the primitive Christians of the modes of operation of spiritual power, and of the agencies concerned, and the disposition to magnify the manifestations of this power by human spirits or angels into the direct intervention of God himself, also characterized their successors in the Church, so that we find even where the New Testament writers have attributed certain influences or manifestations to the proper agency, namely, that of spirits, the Church subsequently perverted the meaning by assuming that the agency was no other than God or the Holy Ghost, or Spirit, so that at the present time it is the generally received opinion in the Christian Church that all manifestations of spirit-power recorded in the Bible, that were not diabolical, were produced directly by divine agency or by divine command; and the various ways in which human spirits furnish evidence of their active and potent intervention in the affairs of men are virtually ignored. When the Bible, as a whole, clearly sets forth to an unprejudiced mind the agency and power of

spirits, both good and evil, in influencing and controlling the speech and actions of men, it seems to be highly inconsistent for the Church to attribute every spiritual influence, where the agency is not definitely stated in the New Testament, to the Holy Spirit, or the Holy Ghost, assuming the latter to be what the Church declares it to be. This error has always been pernicious, and with the fathers of the Church it led to the adoption of diverse opinions, some of which became incorporated in the established creeds, and are authoritatively taught and still adhered to by Christians. Therefore, it is not strange that the Church should find it impossible to solve what to it has ever been, and is now, an impenetrable mystery.

In the passage quoted at the head of this chapter,

"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning,"

I can perceive only an exaltation of the spiritual and mental faculties, such as often occurs as an effect of powerful preaching, or even of eloquent appeals to the sentiment of patriotism. Neither can I perceive that by the terms Holy Ghost and Holy Spirit, as used by these writers, that it was generally intended to express personality. They were convertible terms, and were often used to express spiritual influence, and what would seem to render this view conclusive is, that the doctrine of the Trinity was unknown in the Church until the second or third century. Until that time all Christians were of one mind with the scribe, when he said :

"For there is one God, and there is none other but He."—*Mark* xii. 32.

The Holy Ghost is often spoken of or promised as a gift, as in *John* vii. 39 :

"For the Holy Ghost was not yet given."

Or as in *John* xiv. 26 :

"The Holy Ghost, whom the Father will send in my name ;"

and as in *Rom.* v. 5, and in *1 Peter* i. 2.

If the Holy Ghost were equal with the Father, it would not be proper to say that the Father would send it, and even in writing this last word *it*, the impropriety of speaking of the Holy Ghost as a personality is immediately apparent to my mind, as it is to the minds of all theological writers and speakers, none of whom thus designate the Holy Ghost ; while the impropriety of applying the term *it* to either the Father or Son is equally obvious. Neither would it be proper to say that God is given unto us, as a gift necessitates a giver superior to the gift, the former having an absolute right to dispose of the latter. These passages can only be explained by suppos-

ing that God bestowed something, and this can be neither Himself, nor any other being on an equality with Him.

Jesus invariably speaks of the Father having sent him, and of His working through him, but nowhere is this said of the Holy Ghost. If the latter were one with the Father, would not Jesus, at least on some occasion, have recognized the equality, and ascribed equal credit to it for the power and authority he exercised. See John v. 26, 27, 30, 36, 37, 43, and chap. vi. 27, 38, 44, 57.

Then again it is said :

"But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—*Mark* xiii. 32.

Of that hour knoweth neither the Son nor the angels, only the Father. If the Holy Ghost were a Being equal with the Father, is it possible for him to have been, as such, thus systematically ignored nearly everywhere throughout the New Testament, and only to be brought into view where it is necessary to account for certain influences and effects.

The fact is, the Holy Ghost, as before remarked, is not *generally* regarded as a personality, but only as an influence from the Father, and practically it is so treated by the New Testament writers and by theologians. It is generally only a name for that spiritual influence from God which finds access to every human soul, either directly or through the agency of human spirits. John, in chap. i. 33, says :

"Upon whom thou shalt see the *Spirit* descending, and remaining on him, the same is he which baptizeth with the *Holy Ghost* ;"

and in chap. iii. 5, he again says :

"Except a man be born of water, and of the *Spirit*, he cannot enter into the kingdom of God."

That the terms Spirit and Holy Ghost, in the first of these passages, represent precisely the same power or influence, is evident from the second passage, in which the same writer declares that a man in order to enter the kingdom of God must be born of water and of the Spirit ; in other words, must be baptized with the Holy Spirit, or Ghost, or must be the recipient of spiritual influence.

The *Holy Ghost*, which Luke says descended in bodily shape like a dove upon Jesus, Matthew terms *the Spirit of God* ; while Mark and John term it simply *the Spirit*, and John, who bore record that he saw this, in the succeeding verse (chap. i. 33, just quoted) implies that the Holy Ghost and Spirit are one.

And from Mark's declaration, that

"immediately (thereafter) *the Spirit* driveth him into the wilderness,"

it is fairly to be inferred that it was either spiritual influence or a

human spirit which was the active agency on these different occasions.

The identity of meaning of the words *Ghost* and *Spirit* is further illustrated in Acts v., where, in the third verse, Ananias is asked why Satan had filled his heart to lie to the Holy "*Ghost*," and in the fifth verse it is said he fell down and gave up the "*ghost*." In both these instances the word *ghost* is synonymous with *spirit*. He sinned against the Holy *Spirit*, or *Ghost*, and gave up his own *spirit* or the *ghost*. And as if to place the identity of meaning of the two terms beyond dispute, in the ninth verse, Peter, addressing the wife of Ananias, puts the same question in these words :

"How is it that ye have agreed together to tempt the *Spirit of the Lord*?"

In the former question to Ananias the lie is to the "*Holy Ghost*," whereas here it is to the "*Spirit of the Lord*." Nothing can be more evident than that Peter regarded the Holy Ghost and the Spirit of the Lord as one.

Thus we resolve the "*Holy Ghost*" into the "*Holy Spirit*," and though it is possible that in some rare instances by the latter phrase it was intended to signify God, yet much oftener it was applied to holy, just, and true spirits, or angels, and still more commonly used to express any and all spiritual influence, whether emanating directly from God or exercised and directed by human spirits, and we should not be led astray from this view by erroneously investing with the most sacred and restricted character the term *holy*, so constantly made use of in both the Old and New Testaments, and there applied to every thing which could be supposed to bear any proper and approved relation to sacred and divine things, as then understood. Thus there were *things* that were holy, as in Matt. vii. 6. Holy *angels*, as in Matt. xxv. 31. Holy *prophets*, Luke i. 70. Holy *covenant*, Luke i. 72. *Every male* holy, Luke ii. 23. Holy *ground*, Acts vii. 33. *Commandment* holy, Rom. vii. 12. *Fruit and root* holy, Rom. xi. 16. *Bodies* holy, Rom. xii. 1. Holy *kiss*, 1 Cor. xvi. 20. *Children* are holy, 1 Cor. vii. 14. *Unmarried women* holy, 1 Cor. vii. 34. Holy *brethren*, 1 Thes. v. 27. Holy *hands*, 1 Tim. ii. 8. Holy *mount*, 2 Pet. i. 18. Holy *Jerusalem*, Rev. xxi. 10. Holy *day*, Col. ii. 16. And in the Old Testament innumerable things were holy, among others, cakes of flour, as in Lev. xxiv. 9.

In John xiv. 16 to 19, Jesus says :

"And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever, even the *spirit of truth*, whom the world cannot receive because it seeth *him* not, neither knoweth him, but ye know him, for he

dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you."

Jesus here says, he will pray the Father to send them "another Comforter," "even the spirit of truth," otherwise a truthful spirit, one whom they might safely trust, and who would counsel and direct them after he had passed to the other side. Here the Comforter is a personality. In the 26th verse the Comforter is represented as one with the Holy Ghost. The words are :

"But the Comforter, which is the Holy Ghost, whom the Father *will send in my name.*"

This again seems to imply that the Father would send an agent, or ministering spirit, at the request of Jesus, to convey his will, and to represent him, and this view is sustained in chap. xvi. 13, where, in again speaking of the "spirit of truth," or the Comforter, he says :

"For He shall not speak of Himself, *but whatsoever he shall hear, that shall he speak ;*"

and in the next, the 14th verse, he continues :

"For he shall receive of *mine*, and shall show it unto you."

In other words, the Comforter, or spirit of truth, shall only speak of what he hears, and what he receives from Jesus he shall show unto them, clearly making of the Comforter an agent of Jesus, to communicate his words and will to his disciples.

Jesus promised his disciples to also be with, and comfort and guide them as a spirit when he had passed away, and to fill the office in relation to them which the Holy Ghost, or Spirit—by which I believe he here meant one of the advanced spiritual intelligences, of whose presence, guidance, and protection he had always been cognizant—had filled in relation to both him and them.

Jesus, according to John viii. 39, declared that the Holy Ghost was not yet given, and he did not confer the Holy Ghost upon his disciples when he commissioned them, nor at any other time while on earth ; it was only after his resurrection that it was conferred by him, and then it was his own spiritual influence, perhaps united with that of certain other glorified spirits which he cast over them, as I have known spirits scores of times to shed their influence upon myself and others, so that it has been sensibly felt. Thus it would appear that at one time by the term Holy Ghost it was intended to express a spiritual influence, while at another the idea of personality was expressed, and this personality was not that of God, or of a being equal with him, but of a spiritual intelligence subordinate in every respect, and who was employed as His minister to convey His will and execute his commands.

We are no where commanded to pray to the Holy Ghost, but always to the Father, and we are invariably taught to look to Him alone for forgiveness, and as being the Source of all blessings. It is, "God be merciful to me a sinner," not the Holy Ghost. "There is none good but One; that is God." Jesus prayed to the Father for the cup to pass from him, and it was in his Father's house that there were many mansions, and he declares that

"This is life eternal, that they might know Thee, the *only* true God, and Jesus Christ, whom Thou hast sent."—*John* xvii. 3.

Jesus is represented as sitting at the right hand of His Father, but no mention is anywhere made of the Holy Ghost in this connection. As a personality, like the Father and Son, it is here unrecognized, nor is it anywhere intimated that the Holy Ghost shall in heaven be visible to the saints; while, on the other hand, it is declared that they shall eternally exist in the presence of God and the Lamb.

In Acts ii. 4 it is said :

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the *spirit* gave them utterance."

Are we not here justified in assuming that speaking with tongues was the principal, if not sole evidence, upon which the writer relied in determining that they were filled with the Holy Ghost. They spoke, "As the spirit gave them utterance." As to this spirit, I do not perceive that the writer had any intention to represent it otherwise than that of a human being, for such it undoubtedly was, and if speaking with tongues is of itself sufficient evidence, then the Holy Ghost beyond question also at various times fell on the daughter of the late Judge Edmonds, for we have his testimony, well supported by others—and his alone should be sufficient—that while under spirit control she spoke at least half a dozen languages, not one of which she possessed any acquired knowledge of. I have also witnessed similar manifestations. Therefore we must set down this claim for the specific operation of the Holy Ghost, as generally understood, as untenable.

In Acts xix. 6, it is said :

"And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied."

Whereas in the former passage it is said they spoke as the *spirit* gave them utterance, they now spake as the *Holy Ghost* dictated. All this tends to show that the actuating cause in these different manifestations was one and the same, at one time called the Spirit, and at another Holy Ghost.

There is another point to consider here. It was after Paul had laid his hands upon them that "the Holy Ghost came on them, and they spake with tongues, and prophesied." Paul being an accom-

plished medium, through this process imparted to them of his personal magnetism, and rendered them accessible to spiritual influence—we should say to the influence of disembodied spirits—and it is not at all surprising that some of them should be controlled to speak with tongues, and prophesy—this latter term, as before said, generally signifying when used by these writers, all utterances of spirits without reference to the prediction of future events. It may also fairly be presumed, as minutiae were seldom regarded in these narrations, that a certain form was complied with in laying on of hands, such as forming a circle by uniting hands, while either standing or sitting. This would enable the spirits present to more readily direct the power, and concentrate it upon particular persons in the circle who were strongly mediumistic, and they would by this means be developed to speak *with tongues*; otherwise in a manner different from usual, and probably altogether above, their own unaided powers.

The disposition to unwarrantably attach to the word “spirit” its highest signification—that of God—is shown by the sense in which this term, as used in Eph. iv. 4, is generally understood.

“There is one body and one spirit.” The orthodox interpretation of this is, that it means the spirit of God, whereas, if we consider that Paul, the writer, elsewhere declared that “we have a natural body, and we have a spiritual body,” it will be far more reasonable to conclude that here also he referred to the spiritual part of man, for he uses the term in connection with the word “body.”

“And hereby we know that he abideth in us, by the *spirit* which he hath given us.”

“Beloved, believe not *every spirit*, but try the spirits whether they are of God.”—1 John iii. 24, and iv. 1.

We here find the term “spirit,” in the first verse, used as we find it employed in other places, where it is claimed to mean especially God’s Spirit; but this is evidently not the sense in which it is here used, for in the succeeding verse, in continuation of the same subject, we are told not to believe every spirit, but to try *them*, “whether *they* are of God.” I would here caution the reader in judging of this subject, not to be led from the true meaning through the placing of a capital S at the beginning of the word *spirit*, as is so generally done in the Bible, but to read the word as spelled with a small s, and he will, in many cases, be surprised to find how much light is thrown upon its meaning by this simple and sensible typographical change.

“For what man knoweth the things of a man, save the spirit of man, which is in him; even so the things of God knoweth no man, but the *Spirit of God*.”—1 Cor. ii. 11.

Are we sure that the phrase "Spirit of God" here means God, the Spirit. Suppose we change a portion of the sentence and cause it to read thus: "For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the spirit *which is* of God." This certainly makes good sense of it, and is not only entirely reasonable, but should of necessity be true, as none but glorified spirits can in any considerable degree comprehend spiritual things.

"And Ananias went his way and entered into the house, and putting his hands on him, said: Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."—*Acts ix. 17.*

It would here appear that the same power that Ananias used to restore Paul's sight was also used to confer the Holy Ghost, and as we know that the healing power was magnetism, probably increased and directed by the spirit of Jesus, and quite misunderstood by Ananias and Paul, we can easily understand how they attributed the effects to the agency of the Holy Ghost, as Paul afterwards did in another instance as just related. The laying on of the hands of a strong physical or healing medium works a change in the magnetic relations or currents of many persons, which, as before stated, renders them accessible to spiritual influence, and a single application of the hands of a powerful medium has instantly developed the latent mediumistic powers in persons who have never suspected their existence, and they have thus at once come under spirit control. This result not being understood by the apostles and their followers, it was attributed to the special and direct action of the "Holy Ghost, or Holy Spirit."

"Then laid they their hands on them, and they received the Holy Ghost."—*Acts viii. 17.*

Hon. John Hay, of Texas, is a medium possessing extraordinary power in developing the mediumistic qualities of others. He effects this chiefly by laying on of hands, and had he lived in the times of the apostles he would have been distinguished as having the power to confer the Holy Ghost. In imparting of his own magnetic power to others he renders them suitable instruments for spirits to act upon.

The promise of Jesus, as stated in the 8th verse of 1st chapter of Acts, was:

"But ye shall receive power after that the Holy Ghost is come upon you."

The Holy Ghost, in fulfilment of this promise, came upon the

apostles on the day of Pentecost, as narrated in the 2d chapter of Acts, verses 1 to 4, when,

"they were all with one accord in one place ;"

otherwise were harmonious.

"And there came a sound from heaven as of a rushing mighty wind ;"

the air being agitated, as it often is in circles for spirit manifestation at present. And,

"cloven tongues like as of fire sat upon each of them."

This is a description of spirit lights.

"And they were all *filled with the Holy Ghost*, and began to speak with other tongues, as *the spirit* gave them utterance."

There was little or nothing here different from the conditions, circumstances, and phenomena of many modern spiritual circles, and to any person accustomed to these it must be evident that the spiritual influence so often manifested in them was here attributed to the descent of the Holy Ghost, as at another time similar manifestations of spirit power would be characterized as emanating directly from the "Holy Spirit," or the "Spirit of God."

That these phrases were convertible, is further evident from 1 Cor. iii. 16 :

"Know ye not that ye are the temple of God, and that the *spirit of God* dwelleth in you,"

compared with 1 Cor. vi. 19, which reads as follows :

"Know ye not that your body is the temple of the *Holy Ghost*, which is in you."

The phrases "Spirit of God," "Holy Ghost," "Holy Spirit," "Spirit of the Lord," were indiscriminately used to represent the higher spiritual influences and the agency of spirits.

Jesus, as related by Matthew in chap. x. 20, says to his disciples :

"For it is not ye that speak, but the *Spirit of your Father* which speaketh in you."

While Mark represents Jesus as saying on this occasion :

"For it is not ye that speak, but the *Holy Ghost*."

Here the Spirit of God and the Holy Ghost are identical.

"There came down from Judea a certain prophet (medium) named Agabus, and when he was come unto us he took Paul's girdle and bound his own hands and feet, and said : *Thus saith the Holy Ghost*, so shall the Jews at Jerusalem bind the man that owneth this girdle."—*Acts* xxi. 10, 11.

Daily in our midst warnings of impending danger are given by spirits. What the prophet here ascribes to the Holy Ghost, we should ascribe to some friendly spirit, who had seen into the future to the extent here indicated, and it must be evident to every reflecting mind that the prophet could not possibly have known whether the

impression was made by the Holy Ghost or by a human disembodied spirit. That it was a spirit, is quite certain, because spirits have done such things in innumerable instances, and are now doing them daily, and that it was not the Holy Ghost, according to the churchal definition, is also nearly certain, for the reason that we have never had any knowledge that such an incomprehensible agency exists, and we cannot conceive how it can exist, while we do know that there are spirits, and that every man is influenced and impressed by them. It is, therefore, more reasonable to assume, that a spirit impressed the prophet, whom the latter mistook for the unexplainable, incomprehensible, and apparently unnecessary being or myth known as the Holy Ghost.

Of a similar tenor was the warning or rather prohibition, against Paul and Timothy going to Asia, as narrated in the 6th verse, 16th chapter of Acts :

"And were forbidden *of the Holy Ghost* to preach the word in Asia."

Neither here nor elsewhere is there any information given by which we can know in what manner they discriminated between an impression or direction derived from the Holy Ghost, and one from a spirit or angel, nor is there the least reason for believing that any means of discriminating was known. All the evidence as to the nature of these impressions is opposed to the received opinion. These remarks also apply to the following passage :

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2.

Having their attention engaged with spiritual things, and *having fasted*, they were in the best possible condition for the exercise of their spiritual faculties, for being impressed by spirits, and for hearing spirit voices, if at all clairaudient, and there is no indication here that they had any reason for attributing the impression or direction to any but the ordinary spiritual agencies, which so far as modern, and well-established ancient experience and testimony apply, constitute the only sources of these manifestations.

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."—Acts xv. 28.

The same question arises here : By what authority did the apostles determine that it was the will of the Holy Ghost ? And in the following passage we again have an instance of two of these terms being used to designate the one agency.

"Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden *of the Holy Ghost* to preach the word in Asia ; after they were come to Mysia, they assayed to go into Bithynia : but the spirit suffered them not. '—Acts xvi. 6, 7.

And also here :

"And Jesus *being full of the Holy Ghost*, returned from Jordan, and *was led by the spirit* into the wilderness."—*Luke iv. 1.*

Here the *Holy Ghost* and the *spirit* were clearly the same, for being full of the Holy Ghost he must have been absolutely under its control, and been guided by it into the wilderness.

It is strange that with all the revelations made to the prophets, as recorded in the Old Testament, not the least intimation was ever given of the existence of the third person in the Trinity in any divine or spiritual command or communication. When they became subject to spiritual influence, it was always attributed to "God," "The Lord," "The spirit of the Lord," "The Holy Spirit," etc., never to the Holy Ghost, nor did the recipients for a moment suspect the source from whence it was derived to be otherwise than God Himself, or perhaps some angel or spirit directly commissioned by Him. Were they right? If so, then the Holy Ghost, which has been made so prominent an object in the modern Christian system of theology, had not been revealed, and it is presumed must have remained indifferent to, or inactive in, the affairs of men during all the previous ages of man's existence.

On the other hand, if it be contended that the Holy Ghost did really descend upon them, and that they mistook the nature of the influence, it must be acknowledged that the apostles may have been equally mistaken in their conceptions of the character of the influence that came upon them, and that which they conceived to be the influence of the third person in the Trinity really may have been from God the Father direct, or mediately through some angel or spirit. If the prophets, who ascribed nearly all spiritual influence directly to God, were mistaken, why should we believe that those who ascribed so much to the Holy Ghost were less mistaken; the evidence in either case being to them wholly lacking.

When Moses laid his hands upon Joshua, the latter, instead of receiving the Holy Ghost, became full of the spirit of wisdom.

"And Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him."—*Deut. xxxiv. 9.*

It is nowhere claimed in the Pentateuch that Moses had power to confer the Holy Ghost. It is true that the New Testament writers, in referring to the influence which came upon the Jewish prophets, sometimes attributed it to the Holy Ghost, as in the following :

"This scripture must needs have been fulfilled, *which the Holy Ghost* by the mouth of David spake concerning Judas."—*Acts i. 16.*

Also here :

"Well spake the Holy Ghost, by Esaias the prophet, unto our fathers."—*Acts* xxviii. 25.

And again :

"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved *by the Holy Ghost*."—*2 Peter* i. 21.

With their conceptions of the source of this influence, it is to be expected that the New Testament writers would have assigned it to the Holy Ghost ; but in doing so they are at variance with the prophets themselves, who assign it to God himself, and thus the question resolves itself into a difference of opinion between the Jewish and Christian writers, and when the latter so constantly vary in their statements as to the source of the power which was manifested in their own times, their difference of opinion with the Old Testament writers has slight claims to consideration.

"In all their affliction he was afflicted, and *the angel of His presence* saved them in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled and vexed *his holy spirit*, therefore he was turned to be their enemy."—*Isaiah* lxiii. 9, 10.

That Isaiah here uses the phrase "holy spirit" in the sense of its being a good angel, or spirit, is so evident that it requires no argument of mine to render it clearer.

The early Methodists committed the same error, in attributing the spiritual influences, that so frequently were manifested with them, to this same source, and although it was considered by the established Church highly orthodox and necessary to endorse the agency of the Holy Ghost among the primitive Christians, it was, on the other hand, thought to be blasphemous for the Methodists to claim its presence and influence with them ; and the Bishop of Bristol "charged the Methodists with a 'horrid thing, a very horrid thing,' namely, 'pretending to extraordinary revelations and gifts of the Holy Ghost.'" See Tyerman's *Life of Wesley*, vol. i. p. 246.

Swedenborg's opinions upon the subject of the Trinity were of a very positive character, and entirely opposed to the doctrine of a Trinity of *persons*. A résumé of his views upon the subject, as presented by William White, in his *Life of Emanuel Swedenborg*, is here given. This writer, on page 238, speaking for Swedenborg, says :

"The Holy Spirit, being the efflux of Jehovah through the glorified humanity, did not exist until after the incarnation. Hence it is nowhere said in the Old Testament that the prophets spoke from the Holy Ghost, but from Jehovah God. We have a beautiful and

irresistible confirmation of this truth in these words: 'For the Holy Spirit was not yet, because that Jesus was not yet glorified' (John vii. 39).

"In this chapter he also speaks of the Trinity. There is a Divine Trinity, consisting of Father, Son, and Holy Spirit, and these three are the three essentials of One God, which make a one like soul, body, and operation, in man. To conceive of a Trinity of Divine *persons* from eternity, is to think of three Gods, and no amount of word-playing and creed-making can prevent the mind from falling into Tritheism, as long as a Trinity of *persons*, and not of essentials, is spoken and thought of. A Trinity of persons was unknown in the Apostolic Church. The doctrine was first broached by the Council of Nice, and thence received into the Roman Catholic Church, and thus propagated among the Reformed Churches. The Nicene and Athanasian doctrines concerning a Trinity have together given rise to a faith which has entirely perverted the Christian Church, and hence has come that 'abomination of desolation, and that affliction, such as was not in all the world, neither shall be,' which the Lord has foretold in Daniel, the Evangelists, and the Revelation. For when the Church ceases to know its God, the central point of all faith and doctrine, all subsidiary points must necessarily become involved in darkness. And thus it is that the Athanasian Creed has given rise to so many absurd notions about God, and hence also to an innumerable brood of heresies and phantasies on every point of doctrine and life."

"And when he had said this, he *breathed on them*, and said unto them: Receive ye the Holy Ghost."—*John* xx. 22.

Jesus, then a materialized spirit, imparted the Holy Ghost to his disciples by breathing on them. The Cevenal prophets, in France, so celebrated for spiritual visitations, imparted it in like manner. "The gift of prophecy was transmitted by breathing into the mouth of the neophytes. 'Receive the Holy Spirit,' said the prophets who performed the ceremony, and immediately the newly elected began to *speak by the spirit*, and were in their turn endowed with the power of breathing upon other aspirants."

"Let us now turn to the description of the phenomena which accompanied the exercise of the prophetic gift. It is gathered from the very fountain head.

"Elie Marion expresses himself as follows: 'When the Spirit of God takes possession of me, I feel a great warmth in my heart and its vicinity, which is sometimes preceded by a shuddering of the whole body. At other times it seizes me all of a sudden, without my

experiencing any presentiment of it. When I find myself seized my eyes immediately close, and this spirit causes an agitation of my body, making me sigh heavily, and give vent to broken sobs, as though I had difficulty in breathing. I quite often experience very severe shocks, which are unaccompanied by any sensations of pain, nor do they deprive me of the power to think. I remain in this condition for a quarter of an hour, either more or less, before I utter a single word. Indeed I feel that this spirit performs in my mouth the words he wishes to make me pronounce, and which are almost always accompanied by some extraordinary agitation, or motion, or at least by great fear. There are times when the first word that I am to pronounce is already formed in my mind; but, as a general rule, I am ignorant of what is to be the termination of the word the spirit makes me commence. It sometimes happens that I think I am about to pronounce a word, or a sentence, when my voice utters only an inarticulate sound. During the whole time of these visions I always feel my spirit tend towards my God. . . . It is to God that I entirely abandon myself in my ecstasies, in the government of my tongue, my mind being then occupied in thinking of God, and in listening to the words uttered by my mouth. . . . While I speak my mind is attentive to the words of my mouth, as though they were a discourse pronounced by another, and they always leave an impression more or less vivid on my memory."

The above is from *Avertissements prophétiques d'Elie Marion*, 6, as quoted by De Gasparin.

Any person who has witnessed the different forms of spirit control will at once recognize this as a strictly correct description of the effects produced by a successful attempt on the part of a spirit to impress the mind and control the organs of speech of a medium, while the latter is in a conscious state.

That sensible, and even important results sometimes follow the process of directing the breath upon diseased or affected parts, is well known to most magnetizers, and Deleuze especially dwells upon its efficacy. On page 29 of his *Practical Instructions* he remarks:

"Place a piece of linen several times folded, or a fragment of woollen or cotton cloth, upon the suffering part, apply the mouth above it and breathe through it; it excites a lively sensation of heat, and the breath, which is charged with the magnetic fluid, introduces it into the system. It is also observed that the heat is not merely at the surface, as that of hot iron would be, but it penetrates into the interior."

And on page 166 of same work he again says :

"At the close of a very laborious accouchement the newly born child exhibits scarce any signs of life, because it has not strength to move the inspiratory muscles, which are necessary to establish the respiration. He would then perish for want of air if people did not succeed in exciting this movement by various means, such as frictions and the introduction of air into the lungs. M. Thiriat, Professor of Obstetrics, has ascertained by experience that magnetism produces the desired effect very speedily. He has employed it *by blowing upon the chest* through a linen cloth. He supposes, with some reason, that the same means would be very efficacious in recalling persons to life in cases of asphyxia." Dr. Kerner says of Mrs. Hauffe, that "on one occasion, when she was suffering from severe spasms, the maid-servant relieved her by breathing for an hour on the pit of the stomach."

Baron Reichenbach, in his *Odic Magnetic Letters*, says of Od, of which he was the first to demonstrate the existence in all substances : "In like manner there is a constant streaming out of od from your fingers, from your toes, from all parts of your body, and this is a discharging of od upon the air. One of the strongest discharges of this kind is constantly going on through the breath of all living creatures. It is known that there is a lively chemical action in the lungs, and od, according to its rule, is developed, discharges itself upon the air in the living chambers, and is there exhaled. Mrs. Cecilia Bauer, the strong, healthy, and yet highly sensitive wife of an innkeeper in Vienna, told me with some anxiety that when she awoke in the perfectly dark night she always saw her husband and child lying at her side both luminous, and from their mouths ascended at every exhalation a cloud of luminous vapor. That was the od-laden breath which nearly all sensitives see in the dark issuing from their mouths like tobacco smoke."

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye."—*Acts* vii. 51.

The Holy Ghost here spoken of I conceive to be that divine influence which freely flows into the hearts of all who live true and noble lives. "They of the synagogue," to whom these words were addressed by Stephen, were the formal observers of the letter of the law—like many to-day—always resisting new revelations and the spiritual ideas which give them force and vitality. An American statesman declared that there was a *higher law* ; for which dec-

laration he was maligned and misrepresented ; and yet a greater or more exact truth was never enunciated. Man also possesses a higher nature, governed by this higher law ; but unfortunately he is not always under its direct influence. Its voice is often hushed, and its promptings disregarded, through the gross and opposing elements which overshadow and encrust it, and only the voice of the Infinite can reach and penetrate this divinity which resides in every soul. The divine spirit is ever knocking at the door, ever seeking a union with this divine element in man ; and Jesus points out the way to remove the barrier when he says :

“ If a man love me, he will keep my words, and my Father will love him, and We (*the Holy Ghost as a personality is here again ignored*) will come unto him, and make our abode with him.”

CHAPTER X.

HERESIES AND CONTENTIONS.

"For there are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said: The Cretans are always liars, evil beasts, slow bellies. *This witness is true.* . . . They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate."—*Titus* i. 10-16.

BY some it has been charged that the adherents of Modern Spiritualism disagree among themselves upon many important points of belief, and not only this, but that some of them maintain doctrines which are opposed to generally accepted views of morality.

That there is much diversity of opinion amongst Spiritualists is not surprising, when it is considered that the fullest latitude is freely accorded to all, no man claiming, and none acknowledged to be authority for prescribing and dictating the belief of others. Spiritualism is destitute of leadership, and equally so of organization. It has neither pope, bishop, nor priest, no ostensible head, nor has authority been delegated to one or more to represent and bind believers in the faith. In these respects it stands to-day an anomaly in the religious history of the world, and I fully believe that this is ordained of heaven, and not the result of chance, and that our beautiful faith is sustained by God and the spirit-world, and will never be degraded to the level of a sect, and cumbered with forms and ceremonies, nor deformed with the swaddling-clothes of creed and dogma.

Sects, as such, have answered and are now answering their purpose in the world, and in one respect at least a highly useful one, in energizing the different religious views of mankind, and from the abrasion of ideas ensuing great truths have been, and are now being brought to light, which otherwise would have remained unrecognized, or unknown, or been interdicted; but the revelations of Spiritualism are so broad and comprehensive in character that they must of necessity overleap the narrow boundaries imposed by the sectarian spirit. It is for these reasons that, though often attempted, no organization of generally recognized authority has ever been established,

the mission of Spiritualism being on the one hand to permeate the churches with its truths, and on the other to emasculate materialism by depriving it of every vestige of excuse for its existence.

Spiritualism, as misrepresented in the lives, sentiments, and language of some people, is as humiliated as Christianity is by others, and, like the latter, it is capable of being used as a cloak for excesses which are abhorrent to just and virtuous minds, and also like Christianity it has its Judases to betray it, its Peters to deny it, and from outside its Sauls to persecute it. There is nothing so exalted or so pure that it is secure against simulation and misrepresentation. Vice affects virtue; ambition and pride ape humility; the rogue affects honesty; demagogues claim to be patriots; politicians to be statesmen; there are usurpers as well as legitimate kings; the mock sun strives to share the glories of the true; Christ had his antichrists, and even God himself is counterfeited by a host of false gods.

When we consider that it costs less to cover our sins with the cloak of religion than with the mantle of charity, we cease to wonder at the free use which has been made of this means of concealment, both in the churches and by some Spiritualists. The desire of gain prompts some to assume the garb of the devotee, and when they perceive no other avenue open to them, these rush into Spiritualism. There were many like these in the time of Jesus, and he understood them well, and to these he addressed the words:

“Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled.”

These are the hangers-on of Spiritualism, those who prey upon it, and are one of the objectionable elements that must sometimes be encountered.

For men to avail themselves of the benefits flowing from the knowledge of spiritual truths, they must educate themselves in spiritual knowledge, or they must be educated by others. The first class of minds—those who can educate and improve themselves without direct teaching—are in the minority; and hence it follows that the majority, in order to gain any considerable advantage from their belief, must be taught and directed by those who are competent to teach them.

At present, as it always has been in the past, the majority of professed believers in all faiths, from lack of original mental capacity, or from deficient or defective education, are unable to comprehend the essential principles of the faith they profess. This applies to Spiritualists, as well as to believers in other systems; and hence we observe all grades of mental and moral character among Spiritualists.

Spiritualism is no more responsible for the vagaries of the fanatic, who on the housetop proclaims his absurd conceptions of Spiritualism, than the Church is for the old-fashioned camp-meeting antics of this fanatic's grandfather, from whom perhaps he has inherited his disordered mind. This man, and thousands like him, have invaded the field of modern Spiritualism with the influx of pioneers, and are displaying all the unrestrained impulses of their enthusiastic natures ; but they are steadily subsiding under the psychologizing influence of stronger and better balanced minds. Minds like theirs constitute the fermenting principle in all new systems of religion, and in many reformatory movements in their early stages, and serve a wise and useful purpose ; but after a system becomes established, their weak mentality invariably becomes absorbed in the mass, and they lose their noisy pre-eminence.

"The attempts," says Epes Sargent, "to make Spiritualism responsible for the heresies and vagaries of certain persons calling themselves Spiritualists, are manifestly unjust. Accusations are often brought that Spiritualism teaches free-love, pantheism, socialism, etc. As well say that the Newtonian philosophy teaches these things. Spiritualism is no more responsible for nominal Spiritualists than Christianity is for nominal Christians, among which last may be counted Free-love Anabaptists, Mormons, and the brigands of Italy."

Hudson Tuttle, the inspired author of some of the ablest works on Spiritualism, in reference to this subject, very truly says :

"Too often the ignorant accept the vague utterance received from a moving table, answering they know not by what force, or of a medium, as infallible authority, and thenceforth their lives are tinged by its influence. They gain the self-conceit of being specially ordained for missions ; they ventilate their insanities from the rostrum ; they crowd the press with their drivelling vagaries, they put their conceits into their lives, and become insufferable nuisances.

"Hence flows the flood of 'communications' from the 'great departed' which would disgrace a country school-boy as compositions. Their bad grammar and rude style might be referred to imperfect 'control,' but they have a singular want of common sense and ideas, and the sceptic pertinently inquires if Washington, Webster, Clay, and Parker have become drivelling idiots. If any cause be capable of bringing these worthy individuals to earth, one would think the 'communications' to which their names have been affixed were sufficient. It is not to be supposed for a moment that those worthies dictated such messages. Possibly they may communicate ;

but, if they do they assuredly will stamp their individuality on their sentences, and not content themselves with the stereotyped trance rigmarole, with here and there an old platitude glittering in comparison with the surrounding verbiage."

Such minds are not in harmony with wisdom, and can no more appreciate true words and sentiments than an ear out of key with the melody of one of Beethoven's sonatas can appreciate its beauty. They are often so ignorant, conceited, and deluded, that they cannot understand that any attention their inane productions attract, only serves to show their folly in a stronger light. It was to such that Paul said :

"I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."—*I Cor. iii. 2.*

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—*Heb. v. 14.*

There are in most cities, and in some towns and villages in this country and Great Britain, halls hired and paid for by a few believers, where all who desire to do so can attend, no questions being asked as to the faith of any, so that any person can profess to be a Spiritualist, and no man, or association of men, is authorized to question such profession. Is it then in any way surprising that some who are fanatical, ignorant, and even depraved, should claim to be Spiritualists? But as no authority admitted such persons, and as the great majority of Spiritualists condemn their sentiments and conduct, Spiritualism should not in any way be held responsible for them, nor for the mischief they effect. To condemn Spiritualism and its teachings, because a few like these, through their ignorance and grossness, attract evil influences, and misrepresent it, is as irrational as to condemn preaching because some preachers degrade it, and some hearers pervert it.

Because a person witnesses some experiments in chemistry, or hears or reads a lecture upon that branch of science, we do not regard him as a chemist, nor hold chemistry responsible for anything he may say or do in its name. We claim for Spiritualism similar immunity from responsibility for the sayings and doings of those half-witted, deluded, or knavish persons who thrust their crude and visionary ideas upon the notice of the public, regardless of knowledge and discretion, and sometimes even of decency. It should be understood that simple belief in Spiritualism makes a man neither better nor worse, something more is required to either improve or vitiate him.

Then again many professed Spiritualists, having been educated in

the churches to denounce all who differ from them in belief, have, in embracing Spiritualism, left their Church dogmas behind, but not the illiberal habits of thought originating in their education, and they are now turning against the old fortress the instruments of warfare with which they were originally armed for its defence. They are, unconsciously to themselves, living up to the illiberal teachings instilled into their minds by sectarianism, and in their methods of viewing and treating the faith they have abandoned are to be seen the legitimate fruits of the uncharitable spirit inculcated in their youth. They mistake the spirit of our faith, as they formerly did that of the Christianity they professed. They believe Spiritualism to be revolutionary, while it is only reformatory..

All good in this life is associated with evil, and if it be a necessity inherent in its nature that Spiritualism shall be free and unrestricted in the field of its operation, with no walls of exclusion, no conditions of acceptance, it is to be expected that many

"vain talkers and deceivers, . . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, . . . who profess that they know God, but in works deny him, being abominable and disobedient, and unto every good work reprobate,"

should creep in, and become stumbling-blocks to many right-minded men. Thus it was in the times of the apostles, and thus it always has been, even when rigid rule and precept ostensibly determined what should constitute the qualifications of members of the fold.

The temple of Spiritualism is capacious enough to shelter all who enter its portals, and all the different planes of humanity are represented by its votaries, so that those whose highly developed moral and spiritual natures demand association with others of like development can always find congenial souls with whom to associate, and those who are sufficiently advanced in love and wisdom to find their highest enjoyment in efforts to elevate those less fortunate than themselves, will here find a vast and spiritually profitable field for the exercise of their highest faculties and powers.

We claim for Spiritualists no greater average merit than we accord to ordinary Christians; but we claim superiority in this, that while the restrictions of church organizations suppress but do not eradicate evil, the unrestricted freedom of Spiritualism permits the evil which it cannot suppress to work to the surface, and to properly appear in all its deformity, thus exciting a repugnance to it in honest but uncultivated minds, and arraying against it all that is virtuous and correct in others.

The state of affairs in the primitive Church revealed to us in the

passages at the head of this chapter, does not impress us that the mere *profession* of Christianity, even by those who enjoyed the privilege of partaking of the truth so near its source, necessarily endowed the professors with all the cardinal virtues. Paul found among the professed Christians of Crete unruly members, vain talkers, those who deceived, subverters of family peace, teachers of wrong doctrines for sake of gain, and one of their own prophets declared them habitual liars, and Paul emphatically endorses the accusation. Their lives were false professions, they were disobedient, and unto every good work reprobate. So much for some of the Cretan Christians.

Previous to this time,

"certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them."—*Acts xv. 1, 2.*

From Acts xv. 39, 40, we find that after Paul and Barnabas had agreed to visit the brethren in every city where they had preached the word, Barnabas desired to take with them "John, whose surname was Mark," but Paul objected to this,

"and the contention was so sharp between them that they departed asunder, one from the other."

Notwithstanding that Paul's combativeness was fully developed, and occasionally exercised, he was not at all blind to the injurious effects resulting from its free exercise in others. Thus he argues this question with the Corinthians :

"For ye are yet carnal ; for whereas there is among you envying, and strife, and divisions ; are ye not carnal, and walk as men ?"—*1 Cor. iii. 3.*

And they even appealed to the law to settle their disputes, as modern Christians do at the present time :

"But brother goeth to law with brother, and that before the unbelievers."—*1 Cor. vi. 6.*

Paul, in 2 Timothy i. 15, without stating the cause, complains that :

"This thou knowest, that all they which are in Asia be turned away from me."

And in the 4th chapter, 16th verse, he laments his sad fate in that "at my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge."

Were Paul to be resurrected and preach to-day, it would not be "all men" who would forsake him, but "all women," for teaching anti-woman's rights doctrines to their primitive Christian sisters.

The same apostle appears to have suspected that his labors with the Galatians were in vain, for he says :

"But now, after that ye have known God, or rather are known of God, how

turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage. . . . I am afraid of you, lest I have bestowed upon you labor in vain."—*Gal.* iv. 9, 11.

In the 2d chapter of Galatians, 11th and 13th verses, he gives vent to his feelings in relating his version of his dispute with Peter :

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. . . . And the other Jews dissembled likewise with him, inasmuch that Barnabas was also carried away with their dissimulation."

Here by inference Paul accuses Peter of dissembling, otherwise of practising deceit.

As now among Spiritualists and sectarians, there were many who aspired to be teachers, who were "void of understanding." Hear Paul upon this subject :

"From which some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."—1 *Tim.* i. 6, 7.

And again, others who designedly preached contention and strife, as in *Phil.* i. 15, 16 :

"Some indeed preach Christ, even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds."

And similar testimony is borne by John, as to the spirit that governed many Christians :

"I wrote unto the church: but Diotrephes, *who loveth to have the pre-eminence among them*, receiveth us not. Wherefore, if I come, I will remember his deeds, which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—3 *John* 9, 10.

Jude also adds his testimony as to these elements in the Church :

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, *turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.* . . . But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward. . . . These are murmurers, complainers, walking after their own lusts, and their mouth *speaketh great swelling words, having men's persons in admiration because of advantage.* . . . These be they who separate themselves, sensual, having not the spirit."—*Jude* 4-19.

And among the Galatian Christians there were traitors, as Paul asserts.

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."—*Gal.* ii. 4.

The sin of drunkenness also was not wholly unknown, at least

among the Corinthian Christians, as appears from 1 Cor. xi. 21. where Paul says :

"For in eating, every one taketh before other his own supper, and one is hungry, and another is drunken."

The sin of fornication must have been of wide extent amongst the primitive Christians, judging from the repeated exhortations against it by the apostles. Paul in 1 Cor. v. 1, says of it :

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

Again, in 2 Cor. xii. 21, he laments the existence of this evil, and declares his apprehensions that they will persist in their practices.

"And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed."

The spirit, through John the Revelator, also denounced this sin, together with that of idolatry, as then existing in the church in Pergamos.

"To the church in Pergamos the spirit saith : But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate."—*Rev.* ii. 14, 15.

The doctrine taught Balak by Balaam was the worship of idols, and the concomitants of this worship, as here alluded to, were the feasting and gross licentiousness that followed it, practices that were recognized rites of worship among many Pagan nations, and which have continued to prevail in India and some other countries to this day. As to the doctrine of the Nicolaitans, which the spirit hated, it was held and taught by Nicolas, one of the seven deacons in the Church, he and his followers having a community of wives. It was equivalent to the disgusting free-love doctrines and practices of the present time.

That these doctrines and practices were not confined to the church in Pergamos, is evident from the 20th verse of same chapter, where the church in Thyatira is thus addressed :

"Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

In the general epistle of James, chapter ii., he thus reproves the brethren for having more respect in their assemblies for the rich and well dressed, than for the poor and ill-clad.

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ; and ye have respect to him

that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool ; are ye not then partial in yourselves, and are become judges of evil thoughts. . . . But ye have despised the poor."

We see in this a sad proof that primitive and modern Christians, and Spiritualists, have been moulded from the same clay, and are as like as brothers.

As external authority, sustaining the character with which Paul and others of the apostles clothe some of the primitive Christians, the remark of Mosheim well applies here :

"The authors who have treated of the innocence and sanctity of the primitive Christians, have fallen into the error of supposing them to have been unspotted models of piety and virtue, and a gross error indeed it is, as the strongest testimonies too evidently prove."—*Eccles. Hist.*, vol. i. p. 120.

Even the personal influence and association of Jesus himself was not sufficient to restrain Judas from the accomplishment of his treachery, nor Peter from blasphemously denying him ; how then can we expect that all the converts made by the teachings of his apostles should arise above the gross plane upon which so many of them—probably the great majority of them—had always existed. A change of profession has no necessary connection with a change of heart. We read this lesson in the past, it is equally to be read in the present, and as a truth we have reason to believe that it will have existence continuous with the earthly existence of man.

Modern Spiritualism resembles early Methodism in active spiritual influence being recognized in each, as well as in the fact that both, in the early periods of their existence, drew their support chiefly from the substantial, but uneducated classes of society, so that many of the extravagances which drew upon the Methodists the ridicule and censure of their enemies, have been repeated by the same class of persons among Spiritualists, and as it was with the former, so it has been with the latter, the prudent and thoughtful among them have found themselves unable to restrain the exaggerated views and actions of the imprudent and thoughtless. Wesley personally came into contact with many of this class. Southey, in his *Life of Wesley*, vol. ii. p. 184, tells us : "But Wesley's course of life brought him into contact with persons under every disease of mind, and in all the intermediate stages between madness and roguery. Crazy people indeed found their way to him as commonly as they used to do to

court, though with less mischievous intention. They generally went in a spirit of pure kindness, to enlighten him, and correct his errors."

Charges, generally unfounded, and similar to those in some quarters now made against Spiritualists, were then made against Methodists. Wesley, in replying to a letter of the Rev. Mr. G——, says: "You therein say, I know numbers who call themselves Methodists and assert their assurance of salvation, at the very time they wallow in sins of the deepest die." Wesley replies: "Permit me, sir, to speak freely. I do not doubt the fact; but those who are connected with *me* do not call themselves Methodists."—*Tyerman's Life of Wesley*, vol. ii. p. 400. Wesley thus thrusts aside the imputation, leaving it to rest upon the followers probably of Whitefield and others laboring in the same field.

Wesley, in same volume, p. 362, is reported as saying of the Bristol Society: "As many of them increase in worldly goods the great danger I apprehend now is their relapsing into the spirit of the world, and then their religion is but a dream."

They were not exempt from the infirmities of human nature any more than Spiritualists now are, and these infirmities often triumphed over their faith and carried them back to carnal things. At Launceston he (Wesley) found "the small remains of a dead scattered society, and at Camelford he found another such society, but their deadness was owing to bitterness against each other." At St. Agnes he was "surprised and grieved to find that out of ninety-eight members all but three or four had forsaken the Lord's table." At St. Just, at one of his meetings, an "abundance of backsliders were present, ten of whom he rejoined to the society." "He found the society at Plymouth reduced from seventy members to thirty-four, and even these were as 'dead as stones.'"—Same, p. 361. And on pages 141 and 142 of same work, it is said: "It does not appear that any of his preachers withdrew from him on this account; the question was not one upon which at that time a discontented man could hope to divide the society, and if they did not assent to Mr. Wesley's arguments they acquiesced in his will. Secessions, however, and expulsions from other causes not unfrequently took place, and once he found it necessary to institute an examination of his preachers because of certain scandals which had arisen. The person with whom the offence began was one James Wheatley. At first he made himself remarkable by introducing a luscious manner of preaching, which as it was new among the Methodists, and at once stimulant and flattering, soon became popular, and obtained imitators. They who adopted it assumed to themselves the appellation of Gospel

preachers, and called their brethren, in contempt, legalists, legal wretches, and doctors in divinity. . . . Wheatley was a quack in physic as well as in divinity, and he was soon detected in fouler practices. Complaint being at length made of his infamous licentiousness the two brothers inquired into it, and obtained complete proof of his guilt. . . . They were not aware at the time of the extent of this hypocrite's criminality, but enough was soon discovered to make it necessary for them to disclaim him by public advertisement. The matter became so notorious at Norwich, that the affidavits of the women whom he had endeavored to corrupt were printed and hawked about the streets. The people were ready to tear him to pieces, as he deserved, and the cry against the Methodists was such in consequence, that Charles Wesley said Satan or his apostles could not have done more to shut the door against the Gospel in that place forever. . . . On another occasion he remarks, that Cudworth, Relly, and their associates abhorred him as much as they did the pope, and ten times more than they did the devil."

Here was the revival in the ranks of the Methodists of the free-love doctrines and practices of some of those who professed and disgraced Christianity in its early history, and it seems to have been the common fate of three of the most important spiritual movements in the history of the world, namely: those of primitive Christianity, Methodism, and modern Spiritualism, to be soiled with an outcropping of these free-love practices; but the heavenly hosts, who under God have guided and are guiding these movements, triumphed in primitive Christianity and Methodism, and will equally triumph in Spiritualism; for while the vile and sensual of earth can only receive the support of low and depraved spirits, truth and purity are protected and fostered by the angelic world, the glorious beings of which are linked in one continuous chain extending from man to Deity.

"There were times when Wesley perceived and acknowledged how little real reformation had been effected in the great body of his followers. 'Might I not have expected,' said he, 'a general increase of faith, and love of righteousness, and true holiness, yea, and of the fruits of the Spirit, love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance? Truly when I saw what God had done among this people between forty and fifty years ago, when I saw them warm in their first love, magnifying the Lord, and rejoicing in God their Saviour, I could expect nothing less than that all these would have lived like angels here below, that they would have walked as continually seeing Him that is invisible, having constant

communion with the Father and the Son, living in eternity, and walking in eternity. I looked to see 'a chosen people,' in the whole tenor of their conversation, 'showing forth His praise who had called them into his marvellous light.' But instead of this it brought forth error in ten-thousand shapes. *It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination.* It brought forth pride. It brought forth prejudice, evil surmising, censoriousness, judging and condemning one another, all totally subversive of that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work, all direful fruits, not of the Holy Spirit, but of the bottomless pit.' . . . And he repeated from the pulpit a remark which had been made upon the Methodists by one whom he calls a holy man, that 'never was there before a people in the Christian Church who had so much of the power of God among them, with so little self-denial.' "*Southey's Wesley*, vol. ii. p. 237.

This is a severe, and no doubt truthful arraignment of some of his followers by Wesley, and when we occasionally find an immoral person professing to be a Spiritualist, we can exonerate Spiritualism from responsibility for his acts, by reference to like fallibility of some among primitive and modern Christians. The fault is not in the system, it attaches alone to the individual, and so every honest, liberal mind must regard it. To think otherwise would be like smiting the pure waters of the fountain, because some who drink from it are morally unclean.

Other extracts from the published lives of Wesley, and from his *Journal*, could here be introduced, showing that all the sins charged against some Spiritualists some of his professed adherents were guilty of; how the same James Wheatley, before mentioned, after a ministry of nine years was expelled the Methodist connection for numerous acts of indecent behavior, "little imprudences," as Wheatley termed them; of the deep-seated jealousy of Wesley, and bitterness of feeling against him by Berridge, a conspicuous minister in the society, proved by Wesley's letter to him, and his reply as given on page 357, vol. ii. of *Tyerman's Wesley*; of the dissensions between Wesley, Whitefield, and others, as related in vol. i. p. 180, of *Southey's Wesley*. But enough has been here said on this subject; for what does all this evidence relating to the heresies and dissensions in the primitive Church, and in the modern Church, and in the ranks of the Spiritualists, establish? Nothing but the simple truth that human nature asserts its

supremacy in defiance of forms of faith, that the ever-active spirit in man is constantly striving for the attainment of higher purposes, and though his efforts in a majority of instances are ill-directed and end in strife and discord, yet out of this inharmony are eliminated those concrete ideas which become jewels of truth and knowledge, and which sooner or later are estimated at their real value by mankind, and their influence upon the welfare of the race becomes permanent.

Judge Edmonds forcibly remarked: "All new truths, when just born, have to go through such trials, which like thunder-storms, though uncomfortable, and sometimes affrighting, are yet necessary, and in the end beneficial."

Stagnant waters are ever impure. When we purpose to purify them we agitate them, and add some element which increases the disturbance, expecting that from the fermentation thus induced there will arise to the surface, and be expelled, the impurities that have rendered them turbid and offensive. After the subsidence of this disturbance we expect to find the waters purified and refreshing. So it is with the gross material elements in mankind that have the ascendancy in religious, social, and moral life. The majority of mankind are in a state of stagnation, and it is this stagnant religious, moral, and social condition that breeds ignorance and depravity, and were it not for the disturbance of this condition through the agency of those vigorous religio-reformatory measures that are occasionally applied, the world would be stifled in its own moral and social impurities.

These antagonisms and bickerings are inseparable from human association; they are the perverted expression of the universal desire for, and tendency to progression, and it is better that this form of expression should exist, than that apathy and blind obedience to self-constituted religious authority should universally prevail.

CHAPTER XI.

PRAYER.

"Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live. I will lift up my hands in Thy name."—*Ps.* lxxiii. 3, 4.

"Trust in Him at all times ye people. Pour out your heart before Him. God is a refuge for us."—*Ps.* lxxii. 8.

IS there divine efficacy in prayer? Does God answer the humble and sincere petitions of His creatures? To answer these questions we must have a correct understanding of what prayer is.

In all mythology, in every system of religious worship, pagan or Christian, prayer has ever held a prominent place. True prayer, in its highest sense, is the instinctive desire of the soul for spiritual elevation and purity, for closer relations with the Divine Source of all wisdom and love. It is the desire for divine assistance, and a sense of thankfulness for the blessings and gifts of Providence, "Because Thy loving-kindness is better than life."

It implies a deep and abiding trust and faith in Him who hath given us life, and who alone can be our refuge in affliction and distress, and it seeks utterance only in language which expresses these holiest and most exalted feelings of the soul.

Prayer like this is the voice of the soul, which ascends to the throne of the Father, and is there heard as the cry of helpless infancy is heard in the mother's heart.

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."—*Is.* lxv. 24.

But all men are sinful, none are perfect, and to comparatively few is it given to experience in its fulness the heavenly beatitude of such a state; but God in His love, ever regarding our imperfections with pitying eye, still lends a willing ear to our earnest supplications where the attainment of a worthy purpose is the object sought, and where its attainment will inure to the benefit, spiritually, and sometimes even materially, of the petitioner, or of others. Prayer for other purposes, where selfish or vain motives prevail, is not only unavailing, but is to be condemned as an abuse and mockery of the holiest feelings of our nature.

The writer of the passages at the commencement of this chapter, whether he was David, or some other person of a more elevated and spiritual nature than David appears from the record to have been, must have had a profound conception of the holiness and beauty of prayer, when he so clearly set forth the motives that should prompt it, and the spirit which should pervade it. But these motives and this spirit cannot prevail when the soul is laden with sin and guilt, and with hatred of our fellow-men.

"Wash ye, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil."

Without this preparation we cannot expect to obtain answers to our supplications, for the same writer truly says :

If I regard iniquity in my heart the Lord will not hear me."

But with the truly penitent,

"He shall pray unto God, and He will be favorable unto him, and he shall see His face with joy, for He will render unto man His righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not, He will deliver his soul from going into the pit, and his life shall see the light. So all these things worketh God oftentimes with man. To bring back his soul from the pit, to be enlightened with the light of the living." — *Job xxxiii. 26-30.*

No man ever truly prayed with the lips alone, not even when the heart gave a formal assent to the words uttered. True prayer does not primarily proceed from the natural mind, it is the pure aroma of the immortal soul arising through the rank soil of sin and materiality that overlays it, and in its upward course, to meet and mingle with the inspiration of Deity, it prevades every avenue of sense, and bathes the mind in its own glory. Formal lip service would here be so misapplied, such a mockery, that it would be impossible for the soul thus illumined to conceive of its being an adequate means of expression for its own inspired feelings.

Jesus had a deep dislike to ostentatious worship, where the spirit of pride and vanity, instead of humility and self-abnegation, prevailed, and where a desire to be seen of men was paramount to the desire for the blessing of God. He knew that prayer, like all that is estimable and true, is often counterfeited, and he took especial care to warn His disciples against such a spirit and such practices.

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen

do ; for they think that they shall be heard for their much speaking."—*Matt.* vi. 5, 6, 7.

When prayer unnecessarily seeks publicity it may well be distrusted, and we may be assured that there is no efficacy in such prayer, and that God does not respond to any but heartfelt supplications. It is only when we draw nigh unto God that He will draw nigh unto us. Prayer is but too often misunderstood, and misdirected. The Almighty is asked to work miracles to gratify the most selfish desires, and even to grant favors which could only inure to the moral and spiritual injury of the petitioner, or of others. Instead of holy and pure desires, which exhale in the sweet incense of gratitude and love, there is but an ebullition of the selfish cravings of a perverted nature, which find expression in petitions only for material good. It is not to such prayers that God lends a listening ear ; but where the heart is right, the purpose good, and the object worthy He often—perhaps most generally through His ministering angels—regards the sincere requests of the petitioner and grants his desire. To one who will search there will be no difficulty in obtaining the proofs of Divine assistance in answer to prayer, even for material blessings, where the object has been unselfish.

Samuel Jackson, in his biographical sketch of Jung Stilling, prefacing *Stilling's Theory of Pneumatology*, says of him when a poor student, animated by an earnest desire to prepare himself for usefulness by becoming a preacher :

"He was indeed led in the most signal manner by the Divine Providence, but not to the attainment of this particular object of his desire. He was destined to become in outward vocation a physician of the body, and not of the soul, and even this goal was reached only through a series of the most wonderful trials of his faith and patience for a long course of years, which, however, were invariably succeeded by some interposition of the Divine hand, put forth in his extremity, and having the most signal tokens of being vouchsafed in answer to prayer. This feature of his history gives it almost the air of a succession of miracles. Of this the reader can judge from the following account, given mostly in his own language, of his entrance into the University of Strasburg, whither he went to gain an education, without a dollar in his pocket, and trusting with childlike simplicity in the providing care of his Heavenly Father.

"A friend, he represents, says to him : 'My dear Stilling, I am heartily concerned for you, and most gladly would I provide you with money if I were able, but it is impossible.'

“‘Hear me, my dear friend,’ answered Stilling, with a cheerful courage and a joyful mien: ‘I do not wish a single farthing from you; believe assuredly that He who was able to feed five thousand people with a little bread still lives, and to Him I commit myself. He will certainly find out means. Do not therefore be anxious; the Lord will provide.’

“Two days before his departure for the university, he had in the world but a single rix-dollar remaining. He said nothing of it to any one, but waited for the assistance of his Heavenly Father. However, notwithstanding his courage, he was still uneasy, and walked about and prayed inwardly to God. Meanwhile he happened to reach the Romesberg, and there met with a merchant from Schouenthal, who was a friend of his, by the name of Liebmann, who invited Stilling to sup with him in his lodgings.

“After supper Mr. Liebmann began as follows: ‘Tell me, my friend, who furnishes you with the money to enable you to study?’ Stilling smiled and answered: ‘I have a rich Father in heaven; he will provide for me.’ Mr. Liebmann looked at him and continued: ‘How much have you at present?’ Stilling answered, ‘One rix-dollar and that is all.’ ‘So,’ rejoined Liebmann, ‘I am one of your Father’s stewards, and will therefore now act the paymaster.’ So saying, he handed over thirty-three rix-dollars to Stilling, and said: ‘I cannot at present spare any more, if you are subsequently able to return me the money, well; if not, it is no matter.’

“Thus provided for, Stilling made his arrangements at the university, and entered with eagerness upon his studies. When his thirty-three rix-dollars had melted down to a single one, he began again, as he relates, to pray fervently to God. God heard and answered him, for just in the time of need an able and experienced surgeon of his acquaintance said to him, one morning: ‘You have brought, I believe, no money with you. I will lend you six Carolines (about five pounds sterling) until you receive a remittance.’ Although Stilling knew not from what quarter a remittance was to come, yet he gratefully accepted the kindness.

“A very important course of medical lectures was now announced, and those desirous of attending them invited. This being the principal thing with Stilling, he presented himself with the others to subscribe on Monday evening. He had no idea but that these lectures would be paid for like the others, after they were ended; but how was he dismayed when the doctor announced that the gentlemen would please to pay six louis-d’ors each on the following Thursday evening. Now if Stilling did not pay on the day fixed his name would be struck

out. This would have been disgraceful, and would have weakened the credit which he absolutely required. As soon therefore as he had entered his room he shut the door, threw himself upon his knees, and wrestled earnestly with God for aid and compassion. The Thursday evening, however, arrived without anything of a consoling nature manifesting itself. It was already five o'clock, and six was the hour when he ought to have the money. Stilling's faith began to fail, he broke out into a perspiration with anxiety, and his face was wet with tears. While he was pacing the floor in his distress some one knocked at the door. He called out, 'Come in.' It was his landlord, Mr. R——. He entered the room, and after the customary salutations, began : 'I am come to see how you are, and whether you are satisfied with your lodging.' Stilling professed himself perfectly satisfied with his accommodations, and Mr. R—— rejoined : 'But one thing I am desirous of inquiring of you ; have you brought money with you, or do you expect bills?' Stilling replied, 'No, I have brought no money.'

"Mr. R—— stood and looked at him fixedly, and said : 'For God's sake how will you be able to proceed?' Stilling answered : 'My friend Mr. T——, has lent me something.' 'But he requires his money himself,' said Mr. R—— : 'I will advance you money, as much as you need, and when you receive your remittance you need only give the bill to me that you may have no trouble in disposing of it. Are you in want of any money at present?' Stilling could scarcely refrain from crying out, however he restrained himself so as not to show his feelings.

"'Yes,' said he ; 'I have need of six louis-d'ors this evening, and I was at a loss,'——

"Mr. R—— was shocked, and replied : 'Yes, I dare say you are. I now see that God has sent me to your assistance ;' and went out of the room. The good man brought eight louis-d'ors and handed them to him, and then went away.

"A fortnight after he received quite unexpectedly a letter containing a bill for three hundred rix-dollars, a joint present from two friends. Stilling laughed aloud, placed himself against the window, cast a joyful look toward heaven, and said : 'This is only possible with Thee, thou Almighty Father ! may my whole life be devoted to Thy praise.' He now paid the various friends who had assisted him, and had enough left him to get through the winter at Strasburg. These anecdotes are related as nearly as possible in the words of the autobiography, and are a fair specimen of the whole spirit of the book."

Dr. Stilling, the subject of the foregoing narration, was one of the most reputable and upright men in Germany. By the force of his character and attainments he rose from the humblest ranks of life to the position of professor in the universities of Heidelberg and Marburg, and private aulic-counsellor to the Grand Duke of Baden, so that the respectability of the authority cannot be questioned. Here, as in most—perhaps in all cases—God used angels, otherwise spirits, as instruments to work his purposes in answer to the prayers of the young and needy student, in impressing certain generous minds with his necessities; he nothing doubting; trusting in divine provision for the supply of his wants. He was desirous of acquiring knowledge for the laudable purpose of instructing and assisting others, and he possessed that faith which strengthened and assisted the efforts of the spiritual intelligences to aid him. He acted strictly in accordance with the advice of the apostle, who said :

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.”—*James* i. 5, 6.

And his prayers, we might say, were systematically answered in a wonderful manner. This lesson, with many others of like character, should increase our faith in the guardianship of a beneficent Deity, and impress us with gratitude, first to Him, and next to the kind spirit-friends who so lovingly and efficiently execute His will.

The same writer adds : “To those who may still feel disposed to be incredulous as to the facts here related, we would say that Stilling’s was not an isolated case. The life of his companion and friend, the celebrated Lavater, abounded with incidents of the same kind, and there is still standing at Halle a vast edifice where thousands of orphans are yearly fed, clothed, and educated, all built by a single man, without so much as the capital of a single dollar. The workmen of this vast building were paid regularly every Saturday night, yet the builder had never at the beginning of the week any knowledge of the quarter whence the supply was to come; yet at the time when needed, money in various ways was always sent to him sufficient for his necessities. The statue of this man, Hermann Augustus Franke, stands in the centre square of these buildings, placed there by order of the late King of Prussia—a monument of the power of faith in God.”

Another instance equally remarkable, and in our time, is that of George Müller, who was led by what he believed to be a call from the Lord, to attempt something for the benefit of the poor vagabond children of Bristol, England.

"He is at this time preaching the gospel to a small company of believers, from whom, at his own suggestion, he receives no salary, being supported day by day by the voluntary offerings of his brethren. Without the promise of aid from any being but God, he commences his work. In answer to prayer funds are received as they are needed, and the attempts succeed beyond his expectation. After a few years he is led to believe that God has called him to establish a house for the maintenance and education of orphans. He was impelled to this effort, not only from motives of benevolence, but from a desire to convince men that God was a Living God; as ready now as ever to answer prayer, and that in the discharge of any duty to which He calls us, we may implicitly rely upon His all-sufficient aid in every emergency.

"Mr. Müller was led to undertake this work in such a manner that aid could not be expected from any being but God. He did not, of course, expect God to create gold and silver, and put them into his hands. *He knew, however, that God could incline the hearts of men to aid him*, and he believed, if the thing he attempted was of Him, that he would so incline them in answer to prayer as his necessities should require. Most men in making such an attempt would have spread the case before the public, employed agents to solicit in its behalf, and undertaken nothing until funds adequate to the success of the enterprise had been already secured. But Mr. Müller, true to his principles, would do no such thing. From the first day to the present moment *he has neither directly nor indirectly solicited, either of the public or of an individual, a single penny*. As necessities arose he simply laid his case before God, and asked of Him all that he needed; and the supply has always been seasonable and unailing."

Rev. Francis Wayland, D.D., from whose introduction to the life of George Müller the foregoing is taken, adds: "Thus has he continued from, I think, the year 1834. By degrees the establishment increased, and it was necessary to leave the hired houses in which the children had thus far been accommodated. Land was purchased, and a building was erected in the vicinity of Bristol. This was soon filled to overflowing, and another building was demanded. This was erected, and it also was very soon filled. These buildings were sufficient to accommodate seven hundred orphans. At the present moment a third building, larger than either, is in the process of erection, and is to be finished in the course of the ensuing summer. (This was written in 1860.) When this shall be completed, accommodations will have been provided for eleven hundred and fifty orphans. These extensive buildings have been erected; the land has

been purchased on which they stand ; this multitude of children has been clothed, and fed, and educated ; support and remuneration have been provided for all the necessary teachers and assistants, and all this has been done by a man who is not worth a dollar. He has never asked any one but God for whatever they needed, and from the beginning they have never wanted a meal, nor have they ever allowed themselves to be in debt. There seems in this to be something as remarkable as if Mr. Müller had commanded a sycamore tree to be removed and planted in the sea, and it had obeyed him. . . . He has asked no one but God, and all his wants have been regularly supplied. In these labors of love he has up to the present time *expended nearly a million of dollars.*"

In a note the editor of the revised edition says : "Since the above statement by Dr. Wayland, Dec., 1860, Mr. Müller says in his last report, 1872, 'The work goes steadily on ; we want nothing. Faith is above circumstances ; no war, no fire, no water, no mercantile panic, no loss of friends, no death can touch it. It goes on its own steady course. It triumphs over all difficulties.'

"Since the commencement more than £500,000 (\$2,500,000) have been received, 23,000 children or grown-up persons have been taught in the various schools, entirely supported by the funds of the institution, besides the tens of thousands who have been benefited in the schools which were assisted by its funds. . . . 3,575 orphans have been under our care, and five large houses, at the expense of £115,000, have been erected, and fitted up for the accommodation of 2,050 orphans."

Rev. Dr. Sawtell, Chaplain to British and American Seamen at Havre, France, in a letter prefatory to the same work says :

"In October, 1856, a gentleman in admiration of the services which Mr. Müller had rendered to poor orphans, and to mankind in general, sent him one hundred pounds as the commencement of a fund for the future maintenance of himself and family. Mr. Müller's reply is so characteristic, and so beautifully exemplifies the simplicity of his childlike faith, that I here copy it.

"My dear Sir : I hasten to thank you for your kind communication, and to inform you that your check for one hundred pounds has safely come to hand.

"I have no property whatever, nor has my dear wife, nor have I had one single shilling regular salary as minister of the Gospel for the last twenty-six years, nor as the Director of the Orphan House and the other objects of the Scriptural Knowledge Institution for Home and Abroad. When I am in need of anything, I fall on my knees

and ask God that he would be pleased to give me what I need, and he puts it into the heart of some one or other to help me. Thus all my wants have been amply supplied during the last twenty-six years, and I can say, to the praise of God, I have lacked nothing. My dear wife, and my only child—a daughter twenty-four years old—are of the same mind with me. Of this blessed way of living none of us are tired, but become day by day more convinced of its blessedness.' . . .

"Under these circumstances, I am unable to accept your kindness of the gift of one hundred pounds, towards making a provision for myself and family, for so I understand your letter."

I have here copied all of importance in the letter, omitting the kind words in which Mr. Müller's thanks were conveyed to the donor. As an illustration of his simple, absolute faith in God, and as an example of one of the many ways in which people were influenced to contribute to supply his wants, before he had devoted himself to the cause of the orphans, and while he was yet performing his duties as a minister without salary, I here give some extracts from the body of the work written by himself. The work is entitled, *The Life of Trust; being a Narrative of the Lord's Dealings with George Müller, written by Himself*. On page 83 he says: "Nov. 18, 1830. Our money was reduced to about eight shillings. When I was praying with my wife in the morning the Lord brought to my mind the state of our purse, and I was led to ask Him for some money. About four hours after a sister said to me: 'Do you want any money?' 'I told the brethren,' said I, 'dear sister, when I gave up my salary, that I would for the future tell the Lord *only* about my wants.' She replied, 'But He has told me to give you some money. About a fortnight ago I asked Him what I should do for Him, and he told me to give you some money, and last Saturday it came again powerfully to my mind, and has not left me since, and I felt it so forcibly last night that I could not help speaking of it to brother P——.' My heart rejoiced seeing the Lord's faithfulness, but I thought it better not to tell her about our circumstances, lest she should be influenced to give accordingly; and I also was assured that if it were of the Lord she could not but give. I therefore turned the conversation to other subjects, but when I left she gave me two guineas."

Under date of Dec. 9, 1841, he writes: "We are now brought to the close of the sixth year of this part of the work (the orphanage establishment), having only in hand the money which has been put by for the rent, but during the whole of this year we have been supplied with all that was needed."

And under date of December 23, 1847, as follows: "The need of to-day was eleven pounds. This sum the Lord gave me thus: Last evening I received one pound, together with a pair of trousers and gaiters, and a remnant of fustian for the orphans. But as I knew how much there would be needed to-day, I waited further upon the Lord this morning for help, and in one minute after I had risen from my knees, I received a letter from Liverpool with ten pounds for the orphans. The donor writes: 'I have had the enclosed ten-pound note in my drawer for some time, intending to send it to you for the orphans, but my time is so occupied that at a suitable time when at my desk I have overlooked it. I now, however, inclose it, etc.' How seasonable this help! How exactly to the very shilling what is needed to-day! How remarkable that just now this donor in Liverpool is led to send the ten pounds, which had been, according to his own words, for some time in his drawer for the purpose of sending it! All this abundantly proves the most minute and particular providence of God, and His readiness to answer the supplications of His children."

And again he says: "How great is the blessing which the soul obtains by trusting in God, and by waiting patiently. Is it not manifest how precious it is to carry on God's work in this way, even with regard to the obtaining of means? From December 10, 1845, to January 25, 1847, being thirteen months and a half, I have received solely in answer to prayer, nine thousand two hundred and eighty-five pounds. Add to this what came in during that time for present use, for the various objects of the Institution, and the total is about twelve thousand and five hundred pounds, entirely the fruit of prayer to God."

It was in this spirit he proceeded, and by means of unselfish, sincere prayer, with perfect faith, he succeeded in erecting five extensive buildings, defraying their entire cost, together with that of the ample grounds upon which they were erected, and the necessary furniture, from the unsolicited contributions of persons in all parts of the world, who were moved by spiritual power and agency to aid this work; and here in the year 1872, were more than two thousand parentless children receiving food, clothing, shelter, and instruction.

It has been said of these children as they pass through the streets of Bristol, on their way to attend divine worship, that "that silent stream of children is the most powerful sermon ever preached in the city of Bristol," and I would add that, in my estimation, the history of Mr. Müller's work and his example, furnish the most convincing proofs of God's goodness and love, in answer to prayer, that the his-

tory of the world presents ; and while the means and results confound the wisdom of materialists, the lesson taught should awaken Christian teachers to a realization of the overwhelming truth that the teachings of Jesus, and of other really inspired writers, regarding the fatherly care of God and the ministry of angels, are not intended to be taken in the figurative and restricted sense in which the churches practically view them.

It may here be pertinent to ask : Why are not our pulpits ringing with praises of this manifestation of divine power ? Why are they not proclaiming the remarkable proofs here presented of the efficacy of true prayer ? Why do not the clergy to a man point with exultation and righteous pride to this, the greatest miracle of this or any other age ? Can it be that they are not accustomed to expect in our day any fulfilment of the promises of Jesus, and that as spiritual things can only be spiritually discerned, they are necessarily unable to recognize in this work the agency of the Divine Spirit ? These are questions which it might be well for them to seriously consider.

That prayer is effective in assisting recovery from disease, few if any Spiritualists doubt ; but the Protestant wing of the Christian Church is destitute of this faith in prayer, and practically sets itself against it by declaring that though by means of it miracles *were* wrought, yet they are not now, thus disqualifying itself for judging whether prayer is not yet mighty to effect similar results. The true Christian spirit and understanding were more conspicuous in Hyperus, a heathen, who maintained that no physicians could hope for success, unless "with a true faith they call upon God, and teach their patients to do the like." Were I practising as a physician at the present time, unorthodox as I am, I would not only in many cases pray for my patients, but would urge the necessity of their praying for themselves.

That remarkable results do many times follow earnest, true prayer, in our day, as in the days of old, can be as readily substantiated as any other fact of common occurrence. The early Christian fathers, the immediate successors of the apostles, like them, believed implicitly in the power of prayer in restoring the sick, and many of them relate instances where, through this power, astonishing recoveries took place. The Roman Catholic Church theoretically believes in it, and all the minor Christian bodies, which have at different periods separated from that Church, and in which spirituality has been conspicuous, such as the Waldenses, Albigenses, Lollards, Camisards, together with such Protestant organizations as the early Quakers or Friends, the early Methodists, the Irvingites, and the

Shakers of our day, have not only believed in the power of true prayer, but have in innumerable instances, through its agency, healed the sick, even as Jesus and the early Christians healed them.

Count Zinzendorf, prominent amongst the Moravian Brethren in Upper Lusatia, a religious community which was guided in a remarkable manner by spiritual direction, says :

"I owe this testimony to our beloved Church, that apostolic powers are there manifested. We have undeniable proofs thereof in the unequivocal discovery of things, persons, and circumstances which could not humanly have been discovered ; in the healing of maladies in themselves incurable, such as cancers, consumptions, when the patient was in the agonies of death, all by means of prayer, or by a single word."

In Southey's *Life of Wesley*, vol. ii. p. 13, it is said :

"He visited a believer at night, who was not expected to live till the morning. The man was speechless and senseless, and his pulse gone. 'A few of us,' says Wesley, 'immediately joined in prayer. I relate the naked fact. Before we had done, his senses and his speech returned. Now he that will account for this by natural causes has my free leave, but I choose to say this is the power of God.'" And I agree with Wesley.

Dr. Richmond relates that Dr. S. S. Foster, of Wooster, told him that when a clergyman, he used to pray with a young lady who was dying with the consumption. She always desired to hold his hand, and to the astonishment of all she recovered ; and Dr. Watson, of London, says of a lady whose limbs were contracted and paralytic, that an enthusiastic preacher made her believe that on a certain day, if she prayed with a strong faith, she would recover. She did so, and recovered. I have been present scores of times when "Old John," the Indian spirit, who effects such surprising cures through the organism of Dr. Kenney, has operated upon his patients, and he invariably, in the most solemn manner, previously invokes the aid and blessing of the Divine Spirit upon the labor he is about to engage in.

Cahagnet, of whose experience and testimony in proof of the efficacy of prayer I have before made mention in the first volume of this work, also certifies to it in a case where a child lying at the point of death was restored to its afflicted friends. He says :

"Happening to go to work one day at the abode of Madame Ferriere Penona, a lady to whom I am indebted for many marks of kindness, I found her bathed in tears, and absorbed in the most profound grief. Venturing to ask her the cause of her sorrow, and

whether any misfortune threatened her, she replied : ' I have a little niece whom I dearly love, who is perhaps at this very moment breathing her last.' ' How old is the child ?' ' Fourteen. It is hard at such an age to leave the world, and kind parents whose sole happiness we are !' ' What is her complaint ?' ' The doctors don't know. My poor brother has just arrived to receive her last embrace ; he will assuredly die of grief, as he has but this child and is dotingly fond of her.' ' Do you think there is no remedy ?' ' The doctors say no, and look upon her as doomed.' ' Has magnetism been tried on her ?' ' Oh, my brother has no faith in it ; he is an old officer, who would think he had run mad were he to take up such an idea, and then again we know no one to whom to apply.' ' I devote much time to this science, and am pretty fortunate. I know not what I feel, but it seems to me that all hope is not lost.' ' If I could but think so, and you were so good.' ' I should be the happiest of men, madame, could I but dry your tears.' ' What can I do ?' ' Mention it to your brother.' Two mortal hours passed away before coming to an arrangement ; the susceptibility of the doctor, the painful position of the relatives, where extreme disorder was in all hearts. At length the doctor said he saw no objection. This news was announced to me by a servant. I hastened off to the hotel, and was ushered to the bedside of the dying child. Not a word was uttered by those present. I inspired but little confidence—I wore the livery of a proletarian.

" Never did I see a countenance more angelic or interesting ; a languishing look which seemed to shun the sight of death, to fix itself on a few toys, a few flowers, which like it were languishingly drooping on the edge of a vase, where they were no longer nurtured by the water of heaven. At fourteen life is so rich in hope and full of emotions ! I drew near, asked her how she was, and if she would permit me to take her hand. To what, good heavens, did I speak ? Speech was no longer at her service. She let me perceive by putting out her hand that I had been understood. The father and the nurse of this interesting child stood by the window shedding tears. I conveyed my looks on the beautiful eyes of this frail creature. I no longer knew what passed within me. I recollect that I spoke to her mentally, for some time lavished on her the most tender consolations, the firmest hope. I implored the mercy of the Lord, and the beneficial influx of the sacred legions of the angels. I attracted her soul to my soul, opened to her my heart to revivify her by the sweet emotions that agitated it ; the eyes of the body were closed, mine shed a phosphorescent light wherever they were conveyed. I breathed a

sweet odor ; a mild atmosphere now surrounded me ; I was no longer on earth ; we were in heaven. Oh you who laugh at, all respect this recital, it is that of a frank and loving heart, which for the first time played the sweet part of a father, and was happy that day, that hour only. It no longer thought of its own painful existence, it was all in that child, and that child was all in it. I will not tell you how long this scene lasted ; what thought the persons present, and what I think of it now. She was saved. In the evening she took her first meal since a fortnight, slept all night for the first time since a week, and three days after trod with a firm step on the dead leaves in the garden of the Tuileries."

This is a sincere and truthful, though dramatic description of a case where true unselfish prayer was almost immediately answered, and prayer like this will often rescue from the very jaws of death, and also bring blessings upon the head of the suppliant.

Many turn from these things as if they were something new, or the revival of obsolete superstitions, undeserving serious consideration ; but so far from being these, they are the same momentous truths that Jesus, the founder of Christianity, taught and confirmed nearly two thousand years ago, and Christ-like men have in all the ages since furnished continuous corroborative testimony of their importance.

"Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—*Mark xi. 24.*

That Jesus did not here mean to convey the idea that every selfish wish of the heart should be gratified through prayer, is evident from the constant pains taken by him to explain what constitutes true prayer, and what should be its objects, and this is also evident from the succeeding passage. So when we hear of a bank cashier writing to the Fulton Street prayer-meeting in New York, as one did from Baltimore, to say that a banking institution with which he was connected had been robbed of a large sum of money, and requesting the prayers of the meeting to the end that the robbers might be detected, and when we are told that the meeting complied with the request, and that the next day prayer was again offered for the same purpose, I can but view the entire proceeding as a perversion, a desecration of a holy institution, the spirit of which evidently is unappreciated, unfelt, unknown. It is asking God to act the part of a detective ; to expose the perpetrators of a crime which money and influence can atone for, and where the sole object in view, probably, is the recovery of the stolen funds, not the punishment and reformation of the culprit,

nor the establishment of a warning example to others. The transaction resolves itself into a sordid speculation, in which there is not a moral or spiritual element, for while the meeting contributed its prayers, the bank expended its funds for the detection of the robbers. Such prayers bear the same relation to true prayer that doggerel verse bears to genuine poetry, and are beyond comparison more vitiating, for they cast ridicule and contempt upon a holy institution.

Another form in which prayer is travestied is seen in the "Praying Bands," composed of a number of vigorous, no doubt sincere, earnest men, united for the purpose of praying at set seasons and hours, as if the grace of God were contained in a reservoir, and conducted through pipes, to be distributed at such times and places, and in such quantities as the needs of souls demanded. It is the application of machinery to the manufacture and inexhaustible supply of spiritual blessings. By considerate friends of the Church it must be conceded, that nothing in early Methodism could have appeared more objectionable to the quiet, thoughtful Christians of that period, than this perversion of prayer should appear to all sensible Christians at this time.

While Protestant theology maintains that the miracles of Jesus and his disciples contravened the established constitution and course of things, and that miracles have now ceased because they would be in violation of the laws of nature, it yet strangely and inconsistently holds that prayer for rain, or for the cessation of rain, for abundant crops and bountiful harvests, is justifiable and sensible, not seeming to perceive that prayer for these blessings is asking God to work the miracles they deny, for it must be evident to all that to effect these results the Almighty would have to suspend those laws of nature which govern the elements and the seasons, and this suspension would essentially and truly be a miracle.

The evidence is conclusive that God never operates except in harmony with His laws, and as we can find no evidence that He has ever caused rain, or a suspension of rain, in answer to prayer, or the desires of men, we are compelled to believe that the fall and cessation of rain are governed by unchanging laws, and in asking for a suspension of these laws we are seeking an impossibility; for I do not believe that a miracle—if by miracle is meant something that takes place in virtue of a direct exercise of the power of God, and involving a suspension of some natural law—ever did take place, ever will, or ever can.

"The prayer of the righteous shall save the sick," for the reason

that their recovery may take place in accordance with law, this law requiring the existence and presence of certain conditions, and where these conditions are not present the sick must die, as another law then operates with full effect, the law of decay and death.

Some few years since the Prince of Wales was dangerously ill. Hundreds of thousands of earnest prayers were offered for his recovery ; and he did recover. Who can decide whether he owes his life to their efficacy ? Of one thing I am satisfied, that it was not absurd to pray for him, and am willing to believe that to these earnest supplications his recovery may be attributed. I do not believe that the Almighty suspended any natural law to effect this, but He may have effected the cure through the agency of ministering spirits acting strictly in accordance with law, as these delight in being the agents of His will.

In the year 1760 Earl Ferrars was executed in England for the murder of his steward. He was, as Tyerman says, "the near relative of some of the best Christians then living. Their distress was indescribable. His broken-hearted brother, Walter Shirley, his cousin, Lady Huntingdon, and others, all endeavored to effect his conversion, but without success. Prayer was made for him in the closet, in the family, and in public congregations. Special meetings of intercession were held in his behalf. The Methodists in London generally prayed for him, . . . but all to no effect." Why this failure of earnest, unselfish prayer for the repentance of a wicked man ? Because the law which governs prayer—a natural psychological law—was rendered inoperative in this man's case through the absence of certain conditions or elements, the presence of which were necessary to its operation. One of these conditions was a desire for improvement on his part. This evidently did not exist, and probably was the principal cause of failure.

I have no doubt that the spiritual intelligences who were here the proper agencies for the transmission of the divine power, found themselves unable to overcome the difficulties that beset them. Probably the spiritual element in the Earl was so overlaid by gross materialism that, with all their efforts, directed by earnest, even intense desire for his improvement, they were unable to seriously impress him, and he went to execution giving no sign of repentance. He was without faith as well as desire for improvement :

"Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him." *Heb. xi. 6.*

A remarkable case, where in answer to prayer an angel visibly ap-

peared to assist in the accomplishment of the end sought, came to my knowledge through a highly esteemed and intimate friend, whose mother, still living, was a pious member of a church, while his father was indifferent to religious subjects. This indifference on his father's part was a source of great uneasiness to his mother, who frequently offered up most earnest prayers for his conversion. One day her urgent appeals to him induced her husband to unite with her in prayer, and during the invocation for the assistance of the Almighty in opening his heart to the admission of spiritual or religious influences, they both saw an angel standing by their side smiling upon their efforts. The effect was such upon the mind of her husband that he became thenceforth a sincere Christian. My friend who is authority for the above, is one of the most practically minded and sensible persons in the circle of my acquaintance, is a church member, and has very little faith in Modern Spiritualism. His veracity is unquestionable.

To some the idea of prayer appears absurd. They ask : "Can a man be profitable unto God?" or can we through prayer impart necessary knowledge of our desires and necessities to Him. I answer no ; neither the one nor the other, but there is a psychological virtue in prayer through which strength is imparted to our weakness, and through which we are assisted in our efforts to escape from evil thoughts and deeds. It rifts the clouds, and lets in the sunshine, and strengthens our desire and efforts to attain to a higher spiritual plane, where we shall be brought nearer the Source of all good.

There is good in every soul ; but for this good to be developed in this life means must be used, efforts made, and the concurrent testimony of millions who have derived benefit from prayer is, that it is the most effective means for the development of this good ; and surely the experience and testimony of half a dozen who have tested its power is worth more than the opinions of a thousand who have not made trial of this means. But as the Rev. John Weiss says : "There is no praying possible to a man until he becomes again enough of a child not to calculate his raptures, and not to crave an equivalent. We can get a salad without growing it, just as often as we can get sanctities : not a word need pass for praying. If there be real earnestness, that is prayer, because it is sincere desire to fulfil duty. Prayer is the perfect tendency of the finite toward the Infinite, since it is by earnestness that the work of God goes on."

A spirit, in reply to the question, "If God is not a tangible Being, and there is no personal God, of what avail is prayer?" said :

"In the first place, then, God is a tangible being. I deny the in

tangibility of God. Since all nature and all mind give tangible manifestations with all their power and their presence, what proof have we that God is an intangible nothing? To set aside the personality of God, so far as human figure or form is concerned, does not rob this God of its tangibility—by no means. You may as well say that the atmosphere you breathe is intangible because you cannot see it. The real truth is, it contains within itself all the powers of being, whether of soul or mind, and of all universes. Prayer changes us, but not God. Prayer may be called the golden key that unlocks the door of the citadel of the soul, and admits those presences that we seek to aid us. Prayer elevates us to the position that is necessary in order to gain an answer to prayer, or to obtain what we wish. There are many kinds of prayer. A simple exercise of the will is prayer; the sending out of a good thought is prayer. Every wish is a prayer, every aspiration is a prayer, and all nature is constantly praying. The little flower prays when it turns its bright cup to the sunlight—prays for light, for magnetic power, for the sources it knows exists in nature, that it may perfect itself in beauty in its own sphere. Prayer, then, is of use to us and nature, but not to nature's God."

Mr. Beecher advises people to "begin the habit of prayer. Not because there is any inherit virtue in the exercise. Not because God requires so much prayer from us as our penance for past sins, or our wages for future grace. Not because we have to earn his love by our prayers, as Jacob earned Rachel by his years of service. In the Roman Catholic cathedral the devotee may be seen kneeling, repeating his paternosters, and numbering the repetitions by the counting of his beads. So many prayers, so much grace. We have no faith that prayer is thus the condition of life. Prayer is not a gymnastic exercise for the development of spiritual muscle. But prayer is the recognition of God; it is the attitude of the soul that is ready, expectant, desirous of the divine presence and love. It is the putting of the arms of the child around the Infinite Father's neck. It is the caress of the babe, the lifting up of the lips to be kissed.

"Do not go with other people's prayers. Carry your own. Do not go to cry out, God be merciful to me a sinner! if you do not really think you are much of a sinner. Do not go to say, Bless the Lord, O my soul, and let all that is within me bless His holy name, when really you care very little about Him.

"It is never worth while to lie; least of all is it worth while to lie to God. Let your prayers be without dissimulation. Tell Him your sorrow, or that you have no sorrow; your love, or that you have no love; or simply say to Him as you say to yourself, What lack I yet?

Paul's first prayer was a simple request for explanation : Lord, what wilt Thou have me to do ? The confession of sins, and the experiences of love come afterwards."

Mrs. Barbauld impressively remarks :

"If prayer were not enjoined to the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it if we thought it sin, and pious ejaculations would escape our lips, though we were obliged to preface them with, 'God forgive me for praying !' "

"Prayer is the soul's sincere desire,
Uttered or unexpressed—
The burning of a hidden fire
That slumbers in the breast."

The words of another spiritual intelligence were :

"It is our business to be as perfect as possible, unmindful of surrounding difficulties. If we can do it by performing good deeds to others, that is prayer ; if we can accomplish it by the aspiration that leads us to come nearer to one another, because then we are nearer the spirit of God—that is prayer. Therefore the use of prayer is, that they who pray sincerely grow when they are praying, and do not think of changing God, but of changing themselves."

Neither should angelic ministry here be forgotten, as Mrs. Emma Hardinge Britten beautifully, though briefly portrays it :

"You will all realize the truth that aspiration is ever answered by inspiration, that the outstretched arms of the human spirit are ever filled by the form of the angel. This is the meaning of invocation ; this is the reality of answer to prayer. We open the door of our heart, and the angel walks in."

If this is prayer, what is the rite which Pope Pius IX. from the Vatican lately invited the faithful to celebrate, when he said : "Let us pray, and a stone will fall which will overthrow the Colossus," meaning Bismarck. And yet this infirm old man claims on earth to stand in the stead of, and to represent him who said :

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and *pray for them* which despitefully use you and persecute you."—*Matt. v. 44.*

It is not strange that this infallible Church should above all things desire to keep the Bible from the hands of children in our schools, when the entire New Testament, and much of the Old, so palpably condemn such sentiments and utterances as these, of the assumed vicegerent of Christ on earth.

There can be no true adoration without love. In the absence of this divine element worship is either craven submission to an imaginary power that excites our fears, and whose frowns we hope to avert by acts of humiliation, or it is an appeal for material assistance to an equally imaginary being, whom we suppose capable of responding to our selfish desires. God is love, and he who worships Him must worship in the spirit of love; and man may as well bow down to idols made with his own hands as to adore a being without love—a being wrought from his own distempered fancy.

"Lead me to the rock that is higher than I," is the desire often unuttered, it is true, but nevertheless the innate desire of every human soul, and it is through this desire of man's spiritual nature that he rises to the contemplation of the Divine Spirit, and that prayer is a necessity of this nature is evident from the instinctive resort to, and reliance upon it, when, in overwhelming distress or danger, hope from all other sources has fled. It is then, if not before, that man places his reliance upon God through prayer.

"Ye know not," said an advanced spirit, through a medium in London, "in your cold earth atmosphere, so chilling, so repellent to spirit life, how the magnetic rapport between your spirit and the guides who wait to bear its petition upwards is fostered by frequent prayer. It is as though the bond were tightened by frequent use; as though the intimacy ripened by mutual association. Ye would pray more did ye know how rich a spiritual blessing prayer brings. Your learned sages have discussed much of the value of prayer, and have wandered in a maze of opinion, befogged and ignorant of the real issue. They do not know—how should they?—of the angel messengers who hover round ready to help the spirit that cries to its God. They know not of the existence of such, for they cannot test their presence by human science in its present state, and so with crude effort they would reduce the results of prayer to line and measure. They try to gauge its results and to estimate its effect by the compilation of statistics. And still they find themselves in difficulty, for though they grasp the shell the spirit eludes their ken. Such results are not to be so measured, for they are imperceptible by man's science. They are spiritual, varying in various cases, different as are the agencies at work.

"Frequently it is the unspoken petition, which is not granted, that is the cause of richest blessing to the praying soul. The very cry of the burdened spirit shot forth into the void—a cry wrung out by bitter sorrow—is an unknown relief. The spirit is lightened, though the prayer is not granted in the terms of its petition. Ye know not

why, but could ye see as we see the guardians laboring to pour into the sorrow-laden soul the balm of sympathy and consolation, ye would know whence comes that strange peace which steals over the spirit and assures it of a sympathizing and consoling God. The prayer has done its work, for it has drawn down an angel friend, and the bursting heart, crushed with its load of care and sorrow, is comforted by angel sympathy.

"This, the magnetic sympathy which we can shed around those with whom we are in close communion, is one of the blessed effects which can be wrought by the cry of a human soul reaching upward to its God; and under no other conditions can the full blessedness of spirit intercourse be realized. It is the spirit that is most spiritualized that alone can enter into the secret chambers where the angels dwell. It is to the soul that lives in frequent communion with us that we are best able to come nigh. . . . Prayer is the spontaneous cry of the soul to its God through the friends who it knows are near, and are ever ready to catch up the unuttered petition and bear it upwards, and ever upwards, till it reach a power that can respond. This is no matter of formal preparation. It consists not in any act of outward show. It is not necessarily syllabled in utterance, far less is it trammelled by conventional form, or bound up in stereotyped phraseology."

I pity the man whose childhood has never been blessed with the purifying influence of a mother's love, whose soul has never responded to this sacred feeling; and equally pity that man whose spiritual nature is never elevated by thankfulness to that Being whose love encircles his pathway in life, and is guiding him to that glorious destiny which a greater than a mother's love has provided for him. I pity him who has never learned that prayer rifts the clouds of hopelessness and doubt, and that a way is thus prepared through which the rich treasures of this love are showered upon the suppliant's head.

Every sincere Christian prays for the influx of the Holy Spirit. We also pray for it, and we know that true prayer elevates and purifies the soul, and fits it for the reception of the divine love. In accomplishing this it also renders us accessible to elevated spirits or angels, and they shed their sweet and refining influence over us, so that prayer, in our belief, affects directly what every sincere Christian believes it does, and, in addition, it enables us to obtain spiritual blessings through the agency of ministering spirits.

"I come to Thee, unawed by fear,
With no misgivings in my heart;
I do not doubt that Thou wilt hear,
For well I know how good Thou art.

" Thou art my father, I Thy child ;
A wayward child, who oft unheeds
A kindest Father's counsels mild,
Whose life is filled with vain misdeeds ;

" Yet, ever to whose heart there comes
An hour of sadness and regret,
That he could wander from Thy paths,
And all Thy kindness could forget.

" And as to earthly parent we,
With hearts which for forgiveness yearn,
Confess our faults, so I to Thee,
Who, more than Father, will not turn

" Thy child away, though great his sin
And oft repeated and again :
Forgive me, Father,—ne'er was asked
Of Thee, when asking proved in vain.

" My heart, whose every impulse Thou,
As every thought, can freely read,
Silent will make its prayer to Thee—
Of time-worn forms it has no need.

" And so from out the dark and gloom
Where dwells the life estranged from Thee,
Repentant comes my heart again ;
And Thou I know wilt welcome me.

" And as upon its parent's breast
The weary child its tired head lays,
So I, by sinful deeds oppressed,
Returning from the tempter's ways,

" My sorrowing heart would lay on Thee ;
And thus, O Father, do I come,
Thy weary, sinful child to Thee—
A prodigal returning home."

—ANON.

CHAPTER XII.

THE MINISTRY OF ANGELS.

“And the angels ministered unto him.”—*Mark i. 13.*

“And is there care in heaven, and is there love
In heavenly spirits to these creatures base,
That they may compassion of their evils move?
There is :—else much more wretched were the case
Of men than beasts : But oh ! the exceeding grace
Of Highest God, that loves His creatures so,
And all His works with mercy doth embrace
That blessed angels He sends to and fro,
To serve to wicked man, to serve His wicked foe.

How oft do they their silver bowers leave,
To come to succour us that succour want !
How oft do they with golden pinions cleave
The fitting skies, like flying pursuivant,
Against foul fiends to aid us militant !
They for us fight : they watch and duly ward,
And their bright squadrons round about us plant ;
And all for love, and nothing for reward :
Oh, why should heavenly God to men have such regard ?”

—SPENSER'S *Faerie Queene*.

THERE is no view of the angelic character, as represented in the Bible, that is so beautiful and attractive as that of their care and watchfulness over the steps of weak and erring mortals. They are represented as ever ready to guide our footsteps ; to guard us from danger ; to comfort us in affliction, and to encourage and strengthen us in every good intention and effort.

“And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts, and the angels ministered unto him.”—*Mark i. 13.*

Jesus, like all of us, had his seasons of depression and sorrow ; there were times when his soul was weighed down with difficulties that seemed insurmountable, and when, were it not for the assistance rendered by the sympathetic angels, he perhaps would have succumbed to the overwhelming pressure, and the world would never have been blessed with the noble example of his life, and with the

lessons of love and wisdom which he has left as a rich legacy to mankind.

At this particular time he undoubtedly was passing through that stage of spiritual experience and development which is common to most highly susceptible organizations possessing medial power,—there was a strife between different classes of spirits as to which should control him ; and it is evident from the preceding verse—the 12th—that an undeveloped spirit had obtained temporary control, and had driven or conducted him into the adjacent country, and was now endeavoring to hold possession of him so as to mould him into a state in which he could then and thereafter be used for unworthy purposes. Of this intention superior intelligences were perfectly cognizant, and these good and wise “angels ministered unto him,” their ministry at this time consisting in the exercise of their power in expelling the undeveloped spirit ; in dispersing like spirits who were besieging him ; in rendering their own power more efficient in influencing and controlling him, and in harmonizing his disturbed feelings.

There is scarcely a book, from Genesis to Revelation, in which the doctrine of spirit intervention, or the ministry of angels, is not taught and exemplified. When Abraham mercilessly cast out Hagar and her son from his habitation, with only bread and a bottle of water, as related in Gen. xxi. 17–19,

“the angel of God called to Hagar out of heaven, and said unto her : What aileth thee, Hagar ? Fear not ; for God hath heard the voice of the lad where he is.”

And her eyes were opened and she saw a well of water from which to sustain her own life and that of her child.

It would sound strangely to Protestant ears were one of their theological patriarchs to solemnly invoke the blessings of a guardian spirit upon his sons, as Jacob did when he said :

“The angel which redeemed (*or protected*) me from all evil, bless the lads.”—*Gen.* xlviii. 16.

Angels or spirits, when employed in doing good to mortals, are only the ministers of God, who works His pleasure through them.

In Ex. xxiii. 20, we find angelic ministration promised as a reward to the children of Israel for walking in the precepts of the law :

“Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared ;”

and the succeeding verse contains a threat of punishment in case they disregard his instructions :

“Beware of him, and obey his voice ; provoke him not, for he will not pardon your transgressions, for My name is in him.”

With all their love and power, spirits often fail in accomplishing

their kind purposes ; like us they are still finite, their powers are limited.

As related in 1 Kings xvii. 6, the ravens brought Elijah bread and flesh, and he drank of the brook, but

“after a while the brook dried up, because there had been no rain in the land.”

It is here evident that although the power of the spirits was sufficient to control the ravens to bring the prophet food, it was insufficient to continue the flow of the stream ; for he was told to arise and go to Zarephath, to a widow who would receive him. The conditions were favorable for controlling the ravens to feed him, and for impressing the widow to entertain him, but not for producing a flow of water when the laws of nature forbade it.

In 2 Kings iv. 39 to 41, is an account of a case of poisoning, caused by eating of a wild vine, the deadly effects of which were counteracted by spirit power through the prophet Elisha. There is no mention made of his calling upon the Lord to assist him, as he should have done had he known that *all* power comes from Him.

David, in Psalm xxxiv. 7, in the most emphatic language asserts the truth of spirit assistance and protection :

“The angel of the Lord encampeth round about them that fear Him, and delivereth them.”

As he again does in the 91st Psalm 11, 12 :

“For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.”

Another prophet clearly defines one method by which spirits address themselves to our understanding, viz., through clairaudience :

“And thine ears shall hear a word behind thee saying, This is the way, walk ye in it when ye turn to the right hand and when ye turn to the left.”—Is. xxx. 21.

Neither do the spirits of deceased patriots and statesmen at once lose their love for their native land, but continue to interest themselves in its welfare long after their material bodies have decayed. Who can doubt that the illustrious founders of this republic, if conscious at all as spirits, continue to love and feel a deep interest in the government they created, and the people to whom their genius and patriotism were dedicated, and retaining this love, and this interest, could any place or condition be heaven to them where they were debarred from further intelligence of that country and people, and from all means of communicating with and influencing them for their good? We have the Bible, the testimony of all ages, and the revelations of Modern Spiritualism to support us in this cheering, consoling belief, and the hopes and desires of our souls, which, when not suppressed by a dominant will, also claim their right to be heard in evidence. Can it for a moment be supposed that the spirit of an

American, who had loved his country while in earth-life, could be indifferent to the results of a conflict between our own and a foreign nation? If we suppose this we must deem patriotism a crime, or at least an error, and the want of it a virtue. If it be meritorious here, it cannot be accounted sinful there.

There are many instances related in the Bible indicating the possession of such feelings by spirits or angels, and where they strove with their mortal friends to defeat their enemies, as in Dan. x. 20 :

"Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia."

And again in 2 Kings xix. 35, we have an account of great slaughter of the hosts of the Assyrian king, when besieging Jerusalem, by an angel or spirit who fought for the Israelites. The passage reads :

"And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand : and when they arose early in the morning, behold they were all dead corpses."

And even Jesus testifies to the disposition and power of angels or spirits to assist us against our enemies when he said :

"Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels."—*Matt.* xxvi. 53.

They are always ready to assist us to the extent of their power, whether we are asleep or awake, at liberty or in prison. When the high priest and Sadducees laid their hands on the apostles and put them in prison,

"the angel of the Lord by night opened the prison doors and brought them forth."—*Acts* v. 18, 19.

When Peter was asleep in prison between the two soldiers, bound with chains, the angel

"came upon him and a light shined in the prison."

And he raised him up, his chains fell from his hands, and the spirit led him forth, opening the gates for his passage. *Acts* xii. 5 to 10. When Paul and Silas were in prison, and while they prayed and sang praises unto God, a spirit or angel, who was invisible, opened all the doors, "and every one's bonds were loosed."

It is said in *Acts* viii. 26 to 38 :

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south . . . And he arose and went ; and behold a man of Ethiopia, a eunuch of great authority, . . . who had come to Jerusalem for to worship, . . . returning and sitting in his chariot, read Esaias the prophet. Then the *spirit* said unto Philip, Go near and join thyself to this chariot ; and Philip ran thither to him and heard him read the prophet Esaias, and said, Understandest thou what thou readest?"

The spirit here perceived that the eunuch was reading the words of the prophet, and needed an explanation of their meaning ; that he

was searching for the truth, and Philip, being a medium, was impressed to assist his purpose, and to baptize him and admit him to fellowship among Christians.

The spirit of Jesus, which had confronted Saul in his journey to Damascus, while breathing threatenings and slaughter against the disciples, we find from Acts ix. 9 to 18, still followed him with the kind intention of restoring his sight, and of fitting him for the great work in store for him; but to accomplish the restoration of his sight, Jesus, now a spirit, required the mediumship of one through whom he could transmit a portion of that remarkable healing power that he possessed while on earth, and he selected Ananias as a fit instrument for his purpose.

"And he (Saul) was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision; Ananias. And he said, Behold I am here, Lord. And the Lord said unto him; Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: *for behold he prayeth. . . .* And Ananias went his way, and entered into the house, and putting his hands on him said; Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized."—Acts ix. 9–18.

A man (spirit) appeared to Paul in a vision at night, "who prayed him, saying, Come over into Macedonia and help us."—Acts xvi. 9.

Undoubtedly this spirit was a friend of those Christians in Macedonia who desired the presence of Paul to assist them in establishing the truths of Christianity, and he availed himself of the mediumship of Paul to personally address him, believing that such an appeal would be more effective than any other.

Paul at another time was warned by a spirit against danger, "who said to Paul through the spirit that he should not go up to Jerusalem."—Acts xxi. 4.

Paul practically understood and taught the doctrine of the ministry of angels or spirits, as is evident from Heb. i. 14, where he asks:

"Are they not all ministering *spirits*, sent forth to minister for them who shall be heirs of salvation?"

He also had a clear understanding of their active agency in assisting us with their prayers to God.

"Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God."—Romans viii. 26, 27.

That here the term "spirit" relates only to a disembodied human spirit, is clear, if we reflect upon the absurdity of supposing God, or

either of the other persons in the Trinity, to make intercession with Himself, with groanings. And this view is confirmed in the second verse, which reads :

"He that searcheth the hearts knoweth what is in the mind of the spirit.

If we assume the word "spirit," as here used, to mean God, it would be equivalent to saying that God knoweth what is in His own mind, which would be idle talk ; but assuming the word to signify a human spirit or angel, we have a clear and forcible statement of the truth that our spirit friends join in our intercessions ; they from their more elevated planes often knowing better than we what we need, and from the depths of their spiritual natures and understanding invoke the blessings of God upon us, "and He that searcheth the heart knoweth what is in the mind of the (*interceding*) spirit, because he (*the spirit*) maketh intercession for the saints *according to the will of God.*"

Misconception of the meaning of these passages is attributable to the error of Christian teachers in ignoring the great truths that angels are veritable human spirits, and that they do have intercourse with men and minister to their necessities, and thus when the term "spirit" is used in the New Testament, often evidently to mean a human spirit, it has been almost invariably, as before said, construed to signify the Spirit of God, a forced unnatural construction which perverts the meaning of many beautiful passages, and either renders them unintelligible, or causes them to convey ideas of God's powers or attributes which are unworthy of Him.

"The star that shone o'er Bethlehem's plain,
Doth still its wondrous light sustain ;
The 'Martyred Christ' is living still,
Doing the great all-Father's will."

Nothing can be more consoling than the thought that the loving Jesus is still accessible to the cry of suffering humanity, and the burdens of life are relieved of much of their weight when the weary and oppressed can realize that he, with others of the heavenly host, are in sympathy with them. The Bible and Spiritualism both bear witness to this cheering and beautiful truth.

Rev. Chas. L. Brace, who for twenty years has zealously labored among the homeless boys of New York, speaking of the influence over their minds of the idea of a personal, sympathizing Jesus, says :

"The marvels of the Bible, the stories of miracles, and the like, always seemed to them natural and proper. That a Being of such a

character as Christ should control nature and disease, was appropriate to their minds, and it was a kind of comfort to these young vagabonds that the Son of God was so often homeless, and that he belonged humanly to the working classes. . . . I think that the conception of a Superior Being, who knew just the sort of privations and temptations that followed them, and who felt especially for the poorer classes, who was always near them, and pleased at true manhood in them, did keep afterward a considerable number of them from lying, and stealing, and cheating, and vile pleasures."—*Dang. Classes of New York*, p. 103.

The influence that a firm belief in a superintending Providence exercises over the minds of all who possess this faith, is incalculable, and what is spirit protection and guidance but one of the methods, and the principal method, by which God in His beneficence and love sees fit to respond to this faith. This disposition to rely upon a power above us is deeply implanted in the soul of every man, and in times of peril and distress it is manifested, even in those who in their pride of heart vainly attempt to deceive themselves with shallow and false ideas of self-dependence. I here quote again from the same author, Rev. Mr. Brace :

"When one comes to know the peculiar overpowering temptations which beset this class of unfortunate children, and similar classes, the inducements to sharpness, deception, roguery, lying, fraud, coarseness, vice in many forms, besides toward open offences against the law ; the few restraining influences in social opinion, good example, or inherited self-control, the forces without, and the organization within impelling to crime, and then sees *how immensely powerful the belief in, and love for a supernatural and noble character and friend is, upon such wild natures* ; how it inspires to nobleness, restrains low passions, changes bad habits, and transforms base hearts ; how the thoughts of this supernatural friend can accompany a child of the street, and make his daily hard life an offering of loving service ; how the unseen sympathy can dry the orphan's tears, and throw a light of cheerfulness around the wan, pale face of the little vagrant, and bring down something of the splendor of heaven to the dark cellars and dreary dens of a great city ; whoever has had this experience—not once but many times—will begin to understand that Christ must lead reform as well as charity, and that without him the worst disease of modern society can never be cured."

And if the minds of these untutored waifs of society were imbued with the knowledge that the spirits of their parents, or other dear friends, were often present, watching and guarding them ; that they

were made happy by their good conduct, and rendered unhappy by their bad ; that the same love and affection ever followed them ; can it be doubted that they would be benefited by the belief ; that additional safeguards would be furnished against criminality, and additional incentives to virtue implanted within them. Few of them are so depraved and ignorant that they would fail to appreciate this heavenly care and protection, though their conceptions of its character might be marked with a simplicity equal to that ascribed to the poor sailor by the poet, when he says, not untruthfully,

“ There’s a sweet little cherub that sits up aloft,
To watch o’er the life of poor Jack.”

That the early Christians believed in spirits, good and bad, influencing the thoughts and actions of men, is evident from the writings of the early fathers, among these being Polycarp, Tertullian, Cyprian, Clement, Ignatius, Origen, Tatian, Apollonius, and Justian, and the belief in the intervention of good spirits, who are called saints, and of earth-bound spirits who are termed devils, or demons, in its affairs, has been constant in the Roman Catholic Church from their time to the present. That this belief is as prevalent in that Church at this day as formerly, is commonly attested by all who are authorized to speak in its name, and from those near at hand I will quote from a sermon of Father Doucet, of St. Francis Xavier’s Church, New York, delivered Sept. 28, 1872 : “ The reverend preacher went on to describe how elevated was their dignity in heaven ; how close their communion with the Most High ; how pure, how lovely in every attribute, and how powerful as divine agents of heaven among men doing good. There were those indeed who affected to believe that there was no such thing as a personal angel ; that the term angel was a rather indefinite one, simply indicative of a spiritual essence that was not material. Yet the Old Testament showed that angels were really personal beings. . . . He then continued at some length to describe how the attributes of the angels were each in itself reflections of some one of God’s qualities ; His beauty ; His glory ; His justice ; His mercy. In comparison to them we were, it is true, but very small things on earth, yet it could be truly said that we belonged to a brotherhood of which the angels were a part. . . . And yet, he repeated, they were our brothers, fighting in the same cause, struggling to accomplish the same glory for God good men were struggling for, fighting under the same banner—the banner of the Saviour. . . . Each one of us had his own particular guardian angel, and he communicated to us good thoughts, and whispered to us good resolves ; in fact

the angels did all they could for man to accomplish the end for which he was created. Consequently they were brothers of the same family as men, were soldiers of the same army, with every being of intelligence they held communion, and what people often attributed to mere chance in the matter of narrow escapes, and the regularity of the laws of nature, could be traced to the influence and love of the angels in fulfilling the will of God. What more than all made men and angels brothers in common, companions in arms, was that all the good they possessed came from God, and that all the good men possessed came also from God. The great love they drew from the Centre of all good they diffused among men, and made them sharers of their happiness. Their silent promptings, their teachings, suggested to our minds the smallness of all things of earth compared with the possessions of heaven, and thus taught us to detach our hearts from the exclusive love of the world, and to centre our best affections upon Him who is the Giver of all good."

The eloquent Father Burke, the celebrated Irish priest, holds similar views. I quote from a sermon delivered by him at St. Mary's Church, New York, Nov. 3, 1872 :

"The reverend father took for his subject, 'The Saints of God, and what the Catholic Church teaches concerning them.' He dilated at great length about what the Church taught concerning the saints ; how it taught Catholics to believe that their intercession for man on earth was powerful with God, and how they served as examples for men to follow during their pilgrimage through life. He then ridiculed the Protestant's disbelief in the power of the saints to intercede for us, and asked *how it was that Protestants believed that one of their living fellow-beings on earth could pray for them, but that when his spirit had been translated to heaven his power to pray to God for any one on earth ceased altogether.* It was charged that Catholics committed idolatry when they prayed to the saints. He conceded that they could be considered guilty of that crime if they believed that the saints of themselves could grant their prayers, and thus believing they prayed to them, and paid them reverence. But Catholics, he said, *only prayed to the saints to join their prayers to theirs in asking of God the grace they stood in need of.*"

This is Spiritualism, or Spiritualism to this extent is Catholicism, and here we occupy common ground, the teachings of the former confirming the traditions and practices of the Church, and this element of truth in that Church gives it in a great measure its strength and predominance as a faith over that of Protestantism. But although most of the Protestant churches practically repudiate all

belief in spirit intervention—in the ministry of angels—yet many prominent independent thinkers, both of the clergy and laity, have not only held to the belief, but occasionally have given expression to their opinions. Of some of these notice has been taken elsewhere in these pages. Elsewhere also I have noticed the *theoretical* belief of the Protestant Episcopal Church in the ministry of angels.

To show the difficulty of escaping from this belief when the Bible is searched, and its teachings received, I here insert the following remarks taken from a work of acknowledged orthodox authority :

“Their (angels’) office towards man is far more fully described to us. They are represented as being *in the widest sense* agents of God’s Providence, natural and supernatural, to the body and to the soul. Thus the operations of nature are spoken of as under angelic guidance fulfilling the will of God. Not only is this the case in poetical passages, such as Ps. civ. 4 (commented upon in Heb. i. 7), where the powers of air and fire are referred to them, but in the simplest prose history, as where the pestilence which slew the first-born (Ex. xii. 23 ; Heb. xi. 28), the disobedient people in the wilderness (1 Cor. x. 10), the Israelites in the days of David (2 Sam. xxiv. 16 ; 1 Chr. xxi. 16), and the army of Sennacherib (2 Kings xix. 35), as also the plague which cut off Herod (Acts xii. 23), are plainly spoken of as the work of the ‘angel of the Lord.’ . . .

“In the Book of Genesis there is no notice of angelic appearance till after the call of Abraham. Then, as the book is the history of the chosen family, so the angels mingle with and watch over its family life—entertained by Abraham and by Lot (Gen. xviii. xix), guiding Abraham’s servant to Padan-Aram (xxiv. 7, 40), seen by the fugitive Jacob at Bethel (xxviii. 12), and welcoming his return at Mahanaim (xxxii. 1). *Their ministry hallows domestic life in its trials and its blessings alike*, and is closer, more familiar, and less awful than in aftertimes. . . . But in the captivity, when the Jews were in the presence of foreign nations, each claiming its tutelary deity, then to the prophets Daniel and Zechariah angels are revealed in a fresh light, *as watching not only over Jerusalem, but also over heathen kingdoms*, under the providence and to work out the designs of the Lord (see Zech. *passim*, and Dan. iv. 13, 23 ; x. 10, 13, 20, 21, etc.). In the whole period they, as truly as the prophets and kings themselves, are seen as God’s ministers watching over the national life of the subjects of the Great King. . . . The New Testament is the history of the Church of Christ, every member of which is united to him. Accordingly the angels are revealed now as ministering spirits to each individual member of Christ, for his spiritual

guidance and aid (Heb. i. 14). The records of their visible appearance are but unfrequent (Acts v. 19; viii. 26; x. 3; xii. 7; xxvii. 23); *but their presence and their aid are referred to familiarly, almost as things of course, even after the Incarnation.* They are spoken of as watching over Christ's little ones (Matt. xviii. 10), as rejoicing over a penitent sinner (Luke xv. 10), *as present in the worship of Christians* (1 Cor. xi. 10), and (perhaps) *bringing their prayers before God* (Rev. viii. 3, 4), and as bearing the souls of the redeemed into Paradise (Luke xvi. 22). *In one word, they are Christ's ministers of grace now*, as they shall be of judgment hereafter (Matt. xiii. 39, 41, 49; xvi. 27; xxiv. 31, etc.). By what method they act we cannot know of ourselves, nor are we told, perhaps lest we should worship them instead of him whose servants they are (see Col. ii. 18; Rev. xxii. 9); but of course their agency, like that of human ministers, depends for its efficacy on the aid of the Holy Spirit."—*Smith's Dict. Bible*, Article "Angels."

Nearly all the ideas here set forth are such as Spiritualism approves and teaches, and the whole tenor and scope of the article tends to show how little real difference there is—when this subject of angelic ministry is thoroughly examined and weighed—between the opinions of many orthodox thinkers and writers and our own; and this similarity of views would readily be discovered in relation to many other questions pertaining to Spiritualism, if only a moderate degree of patience and attention were devoted to the consideration of their claims on the part of our opponents. We give Bible narrations of spirit intervention a literal present, as well as past application; while the orthodox application is too often remote, misty, and theoretical. The ideas that flow in upon the mind when the truth concerning spirit agency is sought in the Bible, demand a practical application; but with most persons, as soon as they again breathe the atmosphere of material life, the impressions exhale from their minds like the perfume from the flower, and like it leave behind little that is appreciable.

Archbishop Tillotson, speaking of the continued intercourse of angels with men, says, "they are God's ministers here below;" and Bishop Heber, though he does not profess to any practical knowledge of spirit communion, yet leaves on record his high appreciation of the comfort and blessings that in his view would flow from it. His words are: "I know not—indeed who can know—whether the spirits of the just are ever permitted to hover over those whom they loved most tenderly; but if such permission be given—and who can say it is impossible—then it must greatly diminish the painful sense of

separation, which even the souls of the righteous may be supposed to feel."

Bishop McKendree, when dying, bore testimony to its truth ; nearly his last words were ·

" Bright angels are from glory come,
They are around my bed,
They are in my room,
They wait to waft my spirit home."

Rev. Dr. Ferguson was a firm believer in the constant love and guidance of spirit friends. "We not only believe," says he, "in the ministry of angels, but believe that its existence and advantages are demonstrable to all who candidly seek, and willingly choose the responsibilities that seeking incurs. And we hail it as the hope of humanity, and the dawn of its brightest day."

Bishop Cummins, of Louisville, Ky., as in duty bound, dislikes Spiritualism, but at the same time embraces at least one of its tenets. In a sermon by him, in June, 1872, he said :

"The teachings of Modern Spiritualists lead but to error and wickedness, yet about the death-bed of the dying Christian we cannot doubt that ministering spirits gather for good. An old man who died not long since, for hours before the final struggle fixed his eyes upon a form in the room, invisible to all but him. It was a form he knew, and upon it he gazed without the power of those present to change his vision. It was known upon whom those dying eyes were so intently fixed when the trembling lips, for the last time, syllabled the name of his sainted wife who had long preceded him to the grave. Who doubts that her spirit was there to conduct his to the better world? The rod and the staff were there to comfort the good old man, and he feared no evil in the valley of the shadow of death. The living, flushed with life, may not see these ministering spirits around the bed of death, but we know not in what way death's approaches may prepare the dying for the sight of those ethereal forms that inhabit other spheres. They may sometimes be the rod and the staff which make death but a shadow—which comfort the dying, and make them to fear no evil."

"I believe," says Henry Ward Beecher, "that the great realm of life goes on without the body, very much as it does with the body ; and there, as here, the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back, and shields them from the impending danger."

At another time Mr. Beecher expressed sentiments very similar to the above. At the prayer meeting in Plymouth Church, December 27, 1872, he is reported as saying :

"There was no harm in people indulging their fancy about heaven. The mother might go to heaven every night and clasp her angel babe to her bosom, and walk with it among the sons of God, and do no harm. He had no objections to appealing to saints. He did not pray to his mother as he did to the Saviour, *but he invoked her, and conversed with her every month.*"

In the report of the sermon of Rev. George H. Hepworth, delivered at Steinway Hall, New York, March 15th, 1873, it is said :

"Toward the close of his discourse he announced a sort of semi-faith in Spiritualism, that is to say, that angels and the spirits of good friends gone before us attend us through life. He believed that his father looked down upon him from heaven, and that his brother had grown to be a man in heaven."

They attend us through life, as Mr. Hepworth says, and in their love they often lead the little angels, who have prematurely passed from earth to heaven back to the disconsolate parents who mourn their absence—perhaps their loss—and assist these little ones in their efforts to assuage their grief.

"O gentle mothers of the earth
Who gave these precious spirits birth,
Your homes have lost their sounds of mirth
And childish glee;
But not in Death's embrace they sleep,
Nay, gentle mothers, cease to weep,
They dwell with me.

"There 'mid the amaranthine bowers,
Through all the long, bright gladsome hours,
Your loved ones tend their birds and flowers,
And often come
With gifts of love and garlands bright,
To gladden with their forms of light,
Your earthly home.

"Their gentle lips to yours are pressed,
Their heads are pillowed on your breast,
And in your loving arms they rest,
For they are given
By Him whose ways are ever kind,
As precious links of love to bind
Your souls to heaven.

"O could the sunshine of the heart,
 Dispel the blinding tears that start,
 And all your doubts and fears depart—
 Those forms concealed,
 Like blossoms 'neath the shades of night,
 Before your spirit's quickening sight
 Would stand revealed.

.
 O ask them not for earth, again
 The bitter cup of grief to drain,
 To tread in sorrow and in pain
 Life's thorny track.
 Love's rainbow arch to heaven they crossed,
 Gone, but not dead—unseen, not lost—
 Call them not back.

—DOTEN.

Rev. Dr. Samuel Watson, of Memphis, Tenn., who for more than thirty years was an influential and highly esteemed clergyman of the Methodist Episcopal Church, and for many years principal editor of one of its journalistic organs, partly through the spiritual manifestations that occurred in his own family, became a firm believer in Christian Spiritualism, and few men have had a more varied and extensive experience in the spiritual philosophy than he, and no one is better authority as to the state of belief in the Church.

"The belief," says he, "in a future state, especially among educated people, is not so universal as many suppose. There is much infidelity in the world, and some in the Church on this subject. We have often heard some of the best Christians express their doubts and fears in class and love-feast meetings. I rejoice to know that there is a standpoint from which we may look, not only by faith in the reality of spirit existence and intercourse with mortals, but realize beyond the possibility of doubt that they are cognizant of our events and are interested in us still. These are vital questions to the soul, yet many teachers of religion step over them like a school-boy going through a graveyard, and rejoice when they reach the farther side. Being afraid of appearing wise above what is written, they ignore what is written. The revelations of the Bible are few. It was certainly not given to gratify even what we may consider a laudable curiosity. The light is only in scattered rays. The sparseness of the revelations deter people from researches in that direction. The scriptural arguments are twofold. 1. Inferential. 2. Direct. The Scriptures teach that we are living in close contact with the spirit

world, that the inhabitants of that world are in our midst, and that it only needs the eye of the soul to be opened for us to see.

“ ‘ Angels now are hov’ring round us
Unperceived amid the throng.’

“The Bible teaches us that thousands of beings are deeply interested in the affairs of this earth. The earth was their birthplace, the scene of their conflicts and triumphs. It is the residence of their relatives and friends.

“ ‘ Can a mother’s tender care
Cease toward the child she bare?’

“Never, no never ! If she is the same being she was, endeared to them while here, she would rather lead the anthem of the heavenly choir. Can they, when they cross the line or pass the vail which divides the spiritual from the natural world, lose the interest they have in loved ones left behind ? The departed good take great interest in the career of the Christian. If angels rejoice over the conversion of a sinner, shall not the sainted mother who has thousands of times prayed for her gay daughter, or profligate son, rejoice over their conversion ? Oh ! if we could open the eyes of our ‘inner man,’ and see as the prophet’s servant did, when in answer to his prayer the vail was withdrawn, we would see an innumerable host of God’s messengers around us ready to aid us in the conflicts of life. Among them we would doubtless recognize many familiar faces of loved ones, for whom we have shed many bitter tears of sorrow because of our separation. They have passed through similar trials, and are prepared to sympathize with those who remain in the present state.”—*The Clock Struck One*, p. 107.

Good spirits in the Scriptures are not only declared to be ministering angels, and numerous instances recorded in proof of their ministry, but there is not an instance related in the four gospels, if we except the agency of the Holy Spirit in the conception of Mary, where God performed any special act in relation to Jesus otherwise than mediately through angels or spirits, and this when, if the Church is right, he was and is equal with the Eternal Father Himself.

The ministry of kind and loving spirits attended him through his whole earthly career. An angel or spirit vouched to Joseph for his immaculate conception. An angel bestowed upon him the name of Jesus. A star or heavenly light, a production of spirit-power, guided

the wise men in their journey to Bethlehem to hail his birth and pay him homage. An angel or spirit warned Joseph to flee with him into Egypt, to escape the murderous design of Herod. An angel or spirit, when the danger had passed, directed his return. Angels or spirits ministered unto him in the wilderness. Two angels—the spirits of Moses and Elijah—appeared to and communed with him on the mount. In his agony in the garden of Gethsemane, an angel appeared to, and consoled and strengthened him. After his crucifixion an angel or spirit rolled back the stone from the door of the sepulchre and announced his ascension; and last of all, Jesus himself, as an angel or spirit, appeared to his disciples and commissioned them to minister to others here below as angels or spirits had ministered to him.

Why was this? Was it not because God always deals with His creatures through instrumentalities, even dealing with him whom the Church maintains to be His only Son in this manner.

Among those who have testified to their longing for the consolation which the belief in angelic guardianship brings, and to their high appreciation of the beautiful truths which underlie it, was Washington Irving, and it is in this language his desires found utterance :

“I am now alone in my chamber. The family have long since retired. I have heard their footsteps die away, and the doors clap to after them. The murmur of voices and the peal of remote laughter no longer reach the ear. The clock from the church, in which so many of the former inhabitants of this house lie buried, has chimed the awful hour of midnight.

“I have sat by the window and mused upon the dusky landscape, watching the lights disappearing one by one from the distant village; and the moon rising in her silent majesty, and leading up all the silvery pomp of heaven. As I have gazed upon these quiet graves and shadowy lawns, silvered over and imperfectly lighted by dewy moonshine, my mind has been crowded by ‘thick-coming fancies’ concerning those spiritual beings which

“ ‘ ——walk the earth

Unseen both when we wake and when we sleep.’

“Are there, indeed, such beings? Is this space between us and the Deity filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection that we see prevailing from humanity down to the meanest insect? It is a sublime and beautiful doctrine inculcated by the early fathers,

that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime.

"However lightly it may be ridiculed, yet the attention involuntarily yielded to it whenever it is made the subject of serious discussion, and its prevalence in all ages and countries, even among newly discovered nations that have had no previous interchange of thought with other parts of the world, prove it to be one of those mysterious and instinctive beliefs, to which, if left to ourselves, we should naturally incline. . . .

"In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and perhaps will never be eradicated, as it is a matter that does not admit of positive demonstration. Who yet has been able to comprehend and describe the nature of the soul ; its mysterious connection with the body ; or in what part of the frame it is situated ? We know merely that it does exist ; but whence it came, and entered into us, and how it operates, are all matters of mere speculation and contradictory theories. If, then, we are thus ignorant of this spiritual essence, even while it forms a part of ourselves, and is continually present to our consciousness, how can we pretend to ascertain or deny its power and operations, when released from its fleshy prison-house ?

"Everything connected with our spiritual nature is full of doubt and difficulty. 'We are fearfully and wonderfully made,' we are surrounded by mysteries, and we are mysteries even to ourselves. It is more the manner in which this superstition has been degraded, than its intrinsic absurdity, that has brought it into contempt. Raise it above the frivolous purposes to which it has been applied, strip it of the gloom and horror with which it has been enveloped, and there is none in the whole circle of visionary creeds that could more delightfully elevate imagination or more tenderly affect the heart. It would become a sovereign comfort at the bed of death, soothing the bitter tear wrung from us by the agony of mortal separation.

"What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare ?—that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours ?—that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blest dreams

wherein we live over again the hours of past endearments? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions.

"It would take away, too, from the loneliness and destitution which we are apt to feel more and more as we get on in our pilgrimage through the wilderness of this world, and find that those who set forward with us lovingly and cheerily on the journey, have one by one dropped away from our side. Place the superstition in this light, and I confess I should like to be a believer in it. I see nothing in it that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.

"There are departed beings that I have loved as I never again shall love in this world; that have loved me as I never again shall be loved. If such beings do even retain in their blessed spheres the attachments which they felt on earth; if they take an interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitations with the most solemn but unalloyed delight."

Innumerable instances, well attested, are on record where spirits have intervened to protect persons from danger. Mrs. Crowe, in her very interesting work, *The Night Side of Nature*, p. 88, relates a case where a person was saved by spirits from taking a poisonous mixture which had been prepared by mistake by the apothecary.

"A very singular circumstance," she says, "was related to me lately by Mr. J. J—— as having occurred not long since to himself. A tonic had been prescribed to him by his physician, for some slight derangement of the system, and as there was no good chemist in the village he inhabited, he was in the habit of walking to a town about five miles off to get the bottle filled as occasion required. One night that he had been to M——, for this purpose, and had obtained his last supply, for he was now recovered and about to discontinue the medicine, a voice seemed to warn him that some great danger was impending, his life was in jeopardy; then he heard, but not with his outward ear, a beautiful prayer. 'It was not myself that prayed,' he said, 'the prayer was far beyond anything I am capable of composing—it spoke of me in the third person—always as he, and supplicated that for the sake of my widowed mother this calamity might be averted. My father had been dead some months. I was sensible of

all this, yet I cannot say whether I was asleep or awake. When I rose in the morning the whole was present to my mind, although I had slept soundly in the interval. I felt, however, as if there was some mitigation of the calamity, though what the danger was with which I was threatened I had no notion. When I was dressed I prepared to take my medicine, but on lifting the bottle I fancied that the color was not the same as usual. I looked again, and hesitated, and finally instead of taking two tablespoonfuls, which was my accustomed dose, I took but one. Fortunate it was that I did so; the apothecary had made a mistake, the drug was poison. I was seized with a violent vomiting and other alarming symptoms, from which I with difficulty recovered. Had I taken the two spoonfuls I should probably not have survived to tell the tale.'

"The manner in which I happened to obtain these particulars is not uninteresting. I was spending the evening with Mr. Wadsworth, at Bidal, when he mentioned to me that a stranger who had called on him that morning had quoted two lines from his poem of *Laodamia*, which he said to him had a peculiar interest. They were these:—

" 'The invisible world with thee hath sympathized;
Be thy affections raised and solemnized.'

" 'I do not know what he alludes to,' said Mr. Wadsworth; 'but he gave me to understand that these lines had a deep meaning for him, and that he had himself been the subject of such a sympathy.'

"Upon this I sought the stranger, whose address the poet gave me, and thus learned the above particulars from himself. His very natural persuasion was that the interceding spirit was his father. He described the prayer as one of earnest anguish."

A case where a spirit friend announced a death before intelligence by the ordinary channels could reach the person informed, is related by Dr. Brittan in his *Discussion on Spiritualism* with Dr. Richmond, p. 198. He says:

"Mr. Edward Hooper, of Fitchburg, Mass., is a writing medium, and has been favored with many unmistakable proofs of a more than mortal intelligence, one of which, communicated in a letter to Charles Patridge, Esq., I will introduce in this connection. This fact, though of a convincing nature and well authenticated, has been withheld from the public until now. Mr. Hooper writes, that 'on the 18th of March last (1851), the spirits caused me to write as follows: "*Your father, Thomas Hooper, is dead.*" I could hardly believe this, as I had just received a letter from Europe informing me that my father

was in good health. But the spirits insisted that my father died on the 13th of March, 1851. This communication was made known to several individuals at the time, among whom I will mention Rev. Charles Woodhouse, of Fitchburg. My father was an Episcopal clergyman, and lived in England. About three weeks after the spirits announced his death I received a letter from my sister, communicating the intelligence that my father was taken suddenly ill and died on the 13th of March—the precise time given by the spirits.’

“Mr. Woodhouse is also a minister of the Episcopal Church, and, if I am rightly informed, pastor of the society whereof Mr. Edward Hooper is a member. A letter of inquiry respecting the facts narrated above was addressed to Mr. Woodhouse, which was promptly responded to by the reverend gentleman in the following letter :

“ ‘ FITCHBURG, MASS., Feb. 22, 1852.

MR. CHARLES PATRIDGE.

“ ‘ DEAR SIR :—In reply to your letter of inquiry concerning Mr. Hooper’s statement to you, I will say that on or about the 20th of March last Mr. Hooper told me that he had for a number of days been impelled to write, “Your father, Thomas Hooper, is dead,” and that on inquiry of the agency which influenced him to write this—“when his father died?”—he was further impressed to write, “March 13.” He also told me that he thought he was wrongly influenced, because he had but a short time before received a letter from England, where his father lived, and at the time the letter was written his father was in his usual health.

“ ‘ A few weeks after Mr. Hooper made these statements to me, he showed me a letter from a sister in England, informing him that his father had died on “the 13th of March.” Of the genuineness of the letter from his sister, I will also add, there can be no question. These are the simple facts in relation to this case, as I know them, and further “this deponent saith not.”

“ ‘ Yours respectfully,

“ ‘ CHARLES WOODHOUSE.’ ”

This occurred before telegraphic communication was established between America and England.

A remarkable case where a well-known gentleman was rescued by spirits from pursuing the downward course of intemperance is narrated in Mrs. Emma Hardinge’s *American Spiritualism*, a work replete with information relating to the spiritual philosophy. On page 530 of that work she says :

“In connection with the publication of the Boston *New England*

Spiritualist, a reading-room was opened with a dedicatory service, on which occasion several speakers addressed the company assembled in exposition of the truths and uses of Spiritualism.

"In the course of the evening's exercises, Mr. H. G. Cole, a resident of Portland, Maine, and now a distinguished lecturer in the temperance cause, related the following remarkable experience :

"Mr. Cole acknowledged that he had formerly been a persistent vendor of ardent spirits, and that in violation of the Maine Liquor Law. For this offence he was indicted on several charges, and thrown into prison. While there his sister died, and he was bailed out for the purpose of attending her funeral.

"After this sad ceremony was ended, he felt irresistibly impelled to enter his bar-room, and there to stand as if arrested and held fast by invisible hands. In this position he distinctly heard a strange, distant, yet clear voice, which pleaded with him in the most touching manner on his ruinous and iniquitous business. When the spell was over, notwithstanding the deep impression it had left on his mind, his fear lest he was yielding to some of the so-called spiritual superstitions of the day, determined him to resist the invisible monition, and in order to defy or treat it as an idle dream, he drank until he succeeded in deadening his faculties with brutal intoxication, but from the moment when he entered upon this course until he sank into insensibility, and from the time when consciousness returned until he was compelled to resume the business of the succeeding day, the voice never left him, and never ceased to plead with him in tones that persistently rang in his ears as those of his dead sister.

"At last, unable any longer to endure or resist these mysterious monitions, he sought out an acquaintance with whom he had once been intimate, and whose chief recommendation on the present occasion was the fact that he had been a professed infidel.

"To this person the unhappy inebriate related candidly the story of the 'haunting,' and solicited his friend's opinion as to its cause. To his astonishment he found that the former infidel had latterly become an ardent convert to Spiritualism, and attributed the invisible pleadings to the influence of anxious spirit friends. At his counsellor's earnest solicitation Mr. Cole consented to accompany him to a medium, from whom he immediately received a communication, signed with the full name of his deceased sister, and containing numerous indisputable proofs of her identity. Mr. Cole continued his investigations, and it was under this redeeming influence that he became restored to himself and society, in the character of a faithful and effective lecturer for the cause of temperance."

In a paper on "Psychological Science," read before the London Anthropological Institute, in 1872, by the Rev. Canon Calloway, M. D., of Natal, the following instance of a person being influenced by spirit impression to warn an evil-disposed individual against the commission of a criminal act was narrated. The person so warned was Tawell, who many years afterwards was executed in England for murder. Dr. Calloway said :

"The history of this man is most remarkable. When young he was taken into the employ of one of the Society of Friends. Here he soon began to assume all the external peculiarities which used to mark that body, and it was generally supposed in consequence that he belonged to them. But this was not the case. I believe he tried on several occasions to obtain admittance as a member, but something undefined prevented it. After his return from transportation for forgery, he assumed a very devout and grave deportment, and more than once applied to be admitted. But one of the committee appointed to consider his application, a physician since dead, opposed it. His objection was founded on the feeling of antipathy to which I have alluded, for at that time he had all the appearance of a reclaimed, respectable, religious character, and nothing was known against him ; but he was not admitted.

"I call up this case not for the purpose of pointing out this instance of unreasoning antipathy, but to relate one or two facts in the history of this man, which are remarkable instances of what I have ventured to call natural clairvoyance, or inner sight.

"To all appearance Tawell was a respectable man, carrying on business in London. But one day, a friend now dead—a loving, venerable, warm-hearted philanthropist, to whom it would be hard to think evil of any one, and who was ever ready to excuse and speak gently of the erring—had his thoughts immovably fixed on this Tawell. He could not tell why. He in vain attempted to turn his mind to other things ; and if he succeeded in turning away his thoughts from him for a moment, they only rushed back to him more impetuously, and dwelt upon him with a still greater tenacity. And these unreasoning thoughts gradually took a distinct form,—the form of an apprehension that Tawell was about to commit a capital offence ; and this was soon followed by a sense of duty to go and tell him. This, as you may well suppose, was a most painful—a really terrible state of mind to be in in reference to another. He had no reason for supposing this strange, strong impression to be true. What if he obeyed it and it proved to be false ? What would Tawell say ? What would others think of him who could allow such imag-

inations respecting an innocent man to arise or exist for a moment in his mind? But he could not shake off the impression, nor the sense of duty. He went to Tawell's house. Even when he got so far he found it hard to enter. He walked backwards and forwards several times before he gave the knock which finally necessitated him to take some action. He was ushered into Tawell's presence, and without much ceremony, and in much apprehension, addressed him in some such words as these: 'John, I come to tell thee that I believe that thou art on the eve of committing a crime which will bring thee to the gallows.' Tawell was astonished. He buried his face in his hands and burst into tears. After a time he composed himself, and opening his desk took out some forged money papers, which he was about to attempt to get cashed.

"At that time forgery was a capital offence. He tore up the papers in presence of his friend, and was for the time saved. But subsequently, when the law as regards forgery had been altered, he was convicted of the offence and transported.

"But the history of this man provides us with still another remarkable instance of this clairvoyant power.

"Tawell was living in the country. He went to London with his wife. On Sunday, as usual, they attended a Quakers' meeting. A preacher from Yorkshire was there, a total stranger to Tawell. This preacher arose and told the assembly that a distressing feeling had taken possession of his mind, which he could not account for but on the supposition that some one present was contemplating an act of external wickedness and atrocity; and added that if the warning were unheeded the person he was addressing would never be warned again. As they quitted the meeting, Tawell's wife said to him: 'Why, one would think we had a murderer amongst us,' little dreaming that at that moment her own husband was actually contemplating the committal of the crime which shortly led to his execution.

"This case is perfectly authentic, and with one of the parties concerned in it I was myself intimately acquainted."

In September, 1872, an article appeared in the *Herald*, a journal published in Newman, Georgia, relating to the experience of the Rev. K. W. Bingham, a Methodist clergyman of that place, whose wife had recently deceased, from which I extract the following:

"It was feared by his friends and parishioners that the terrible bereavement would prostrate him, and for a number of days the prostration had every appearance of fulfilment. Suddenly, however, the heart-stricken man seemed to throw off the great burden of his grief,

and assumed an aspect of reassurance curious to behold. His closed windows were thrown open, he went forth upon his pastoral duties serenely as of yore, and to any address partaking of condolence, his response was replete with a spirit of almost cheerful resignation. The change greatly surprised the people, of course, as it seemed to go beyond the ordinary resources even of Christian faith; and the current talk on the subject developed much diversity of conclusion until Mr. Bingham explained himself from the pulpit. Opening his sermon on a recent Sunday with the remark that he should debate no particular scriptural text, but preach generally upon the subject of supernatural visitations, he went on to declare that he firmly believed in the ministrations of spirits from the dead to the living, even as many passages of Holy Writ describe. As the congregation knew, his unspeakable anguish at the death of his dear wife had found a blessed alleviation, and it was his duty to tell them how he had been comforted. In the hour when his grief had reached a pitch little short of madness, God had permitted his sainted wife to reappear to him bodily, and assure him of her own happiness and loving guard over him. Again, in the night, preceded by heavenly music, she had come to him in her mortal semblance, and he had conversed with her as in life. On both occasions, he said, every power of his mind was in full operation, and he saw, heard, and understood the vision as his people could now behold, hear, and comprehend himself. 'I know that I am neither insane nor superstitious,' were his concluding words; 'yet I would as soon doubt my own existence as the truth and reality of what I have told you.'

CHAPTER XIII.

THE MINISTRY OF ANGELS—*Continued.*

IN *Scribner's Monthly* for November, 1871, there was an article entitled, "Thirty-Seven Days of Peril"—to which I have referred in a previous chapter—vividly illustrating the loving care with which friendly spirits watch over and guide our footsteps.

Mr. Truman C. Evarts was one of a party of several who started in August of that year to explore the region of the Upper Yellowstone, in the Rocky Mountains. After some days' travelling he became separated from his companions. In his narrative he says: "On the day that I found myself separated from the company, and for several days previous, our course had been impeded by the dense growth of the pine forest, and occasionally large tracts of fallen timber, frequently rendering our progress almost impossible. Whenever we came to one of these immense windfalls each man engaged in the pursuit of a passage through it, and it was while thus employed, and with the idea that I had found one, that I strayed out of sight and hearing of my comrades."

The next morning, rising at dawn, he mounted his horse and took his course in the supposed direction of the camp, but he was obliged frequently to dismount and examine the ground for the faintest indications. "Coming to an opening, from which I could see several vistas, I dismounted for the purpose of selecting one leading in the direction I had chosen, and leaving my horse unhitched, as had always been my custom, walked a few rods into the forest. While surveying the ground my horse took fright, and I turned around in time to see him disappearing at full speed among the trees. That was the last I ever saw of him. It was yet quite dark. My blankets, gun, pistols, fishing tackle, matches—everything except the clothing on my person, a couple of knives, and a small opera-glass, were attached to the saddle."

Not despairing, he travelled that day, and at night reposed among fallen trees, and upon a couch of pine foliage which he gathered for the purpose. "A feeling of weakness took the place as came and

Conscious of the need of food, I felt no cravings. Occasionally, while scrambling over logs and through thickets, a sense of faintness and exhaustion would come over me, but I would suppress it with the audible expression, 'This won't do ; I must find my company.' " On the next day he emerged from the forest into the open country, and discovered some thistles, the roots of which were nearly the only food he thenceforth subsisted upon ; or rather starved upon. He was exposed to storms of mingled snow and rain, his clothing was torn, and through the rents the chilling moisture found ready access. On the third day he discovered a group of hot springs, and selecting a spot between two of them, he built a bower of pine branches, and there remained seven days. On the morning of the eighth day after his arrival at the springs he recommenced his wearisome and almost hopeless journey. " Weakened by a long fast, and the unsatisfying nature of the only food I could procure, I know that from this time onward to the day of my rescue, my mind, though unimpaired in those perceptions needful to self-preservation, was in a condition to receive impressions akin to insanity. I was constantly travelling in dreamland, and indulging in strange reveries such as I had never before known. I seemed to possess a sort of duality of being, which, while constantly reminding me of the necessities of my condition, fed my imagination with vagaries of the most extravagant character. Nevertheless, I was perfectly conscious of the tendency of these morbid influences, and often tried to shake them off, but they would ever return with increased force, and I finally reasoned myself into the belief that their indulgence, as it afforded me pleasure, could work no harm while it did not interfere with my plans for deliverance. Thus I lived in a world of ideal happiness, and in a world of positive suffering at the same time."

After many days spent in searching for some trail, he says : " I selected for a landmark the lowest notch in the Madison range of mountains. Carefully surveying the jagged and broken surface over which I must travel to reach it, I left the lake and pushed into the midst of its intricacies. All the day until nearly sunset I struggled over rugged hills, through windfalls, thickets, and matted forests, with the rock-ribbed beacon constantly in view. As I advanced it receded, as if in mockery of my toil. Night overtook me with my journey half accomplished." The next day he arrived at the base of the range and scanned hopelessly its insurmountable difficulties. " What a feeling of helpless despair came over me with the realization that the journey of the last two days had been in vain."

He was thus considering whether to remain and

a passage, or return to the Yellowstone, I experienced one of those strange hallucinations which many of my friends have misnamed insanity, but which to me was Providence. An old clerical friend, for whose character and council I had always cherished peculiar regard, in some unaccountable manner seemed to be standing before me, charged with advice which would relieve my perplexity. I seemed to hear him say, as if in a voice and with the manner of authority: 'Go back immediately, as rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness.'

" 'Doctor,' I rejoined, 'the distance is too great. I cannot live to travel it.'"

" 'Say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible—it is your only chance.'

" 'Doctor, I am rejoiced to meet you in this hour of distress, but doubt the wisdom of your counsel. I am within seventy miles of Virginia. Just over these rocks, a few miles away, I shall find friends. My shoes are nearly worn out, my clothes are in tatters, and my strength is almost overcome. As a last trial, it seems to me I can but attempt to scale this mountain or perish in the effort, if God so wills.'

" 'Don't think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in Heaven. Help yourself, and God will help you.'

" Overcome by these and other persuasions, and delighted with the idea of having a travelling companion, I plodded my way over the route I had come, intending at a certain point to change it so as to strike the river at the foot of the lake. Stopping after a few miles of travel I had no difficulty in procuring fire, and passed a comfortable night. When I resumed my journey the next day the sun was just rising. Whenever I was disposed, as was often the case, to question the wisdom of the change of routes, my old friend appeared to be near with words of encouragement, but his reticence on other subjects both surprised and annoyed me. . . . Once, while struggling through a field of tangled trunks which seemed interminable, at one of the pauses I found myself seriously considering whether it was not preferable to die there than renew the effort to proceed. I felt that all attempts to escape was but a bitter prolongation of the agony of dissolution. A seeming whisper in the air, 'While there is life there is hope; take courage,' broke the delusion, and I clambered on. . . . I lost all sense of time. Days and nights came and

went, and were numbered only by the growing consciousness that I was gradually starving. I felt no hunger ; did not eat to appease appetite, but to renew strength. I experienced but little pain. The gaping sores on my feet, the severe burn on my hip, the festering crevices at the joints of my fingers, all terrible in appearance, had ceased to give me the least concern. The roots which supplied my food had suspended the digestive power of the stomach, and their fibres were packed in it in a matted, compact mass.

"Not so with my hours of slumber. They were visited by the most luxurious dreams. I would apparently visit the most gorgeously decorated restaurants of New York and Washington ; sit down to immense tables spread with the most appetizing viands ; partake of the richest oyster stews and plumpest pies ; engage myself in the labor and preparation of curious dishes, and with them fill range upon range of elegantly furnished tables, until they fairly groaned beneath the accumulated dainties prepared by my own hands. Frequently the entire night would seem to have been spent in getting up a sumptuous dinner. I would realize the fatigue of roasting, boiling, baking, and fabricating the choicest dishes known to the modern *cuisine*, and in my disturbed slumbers would enjoy with epicurean relish the food thus furnished, even to repletion. Alas ! there was more luxury than life in these somnolent vagaries."

"It was a cold, gloomy day when I arrived in the vicinity of the falls. . . . The only alternative was to seek shelter in a thicket. . . . Constant friction with my hands, and unceasing beating with my legs and feet saved me from freezing. It was the most terrible night of my journey, and when, with the early dawn I pulled myself into a standing posture, it was to realize that my right arm was partially paralyzed, and my limbs so stiffened with cold as to be almost immovable." . . .

"My old friend and adviser, whose presence I had felt more than seen the last few days, now forsook me altogether. But I was not alone. By some process which I was too weak to solve, my arms, legs, and stomach were transformed into so many travelling companions. Often for hours I would plod along conversing with these imaginary friends. Each had his peculiar wants which he expected me to supply. The stomach was importunate in his demands for a change of diet—complained incessantly of the roots I fed him, their present effect and more remote consequences. I would try to silence him with promises, beg of him to wait a few days, and when this failed of the quiet I desired, I would seek to intimidate him by declaring, as a sure result of negligence, our inability to reach home

alive. All to no purpose—he tormented me with his fretful humors through the entire journey. The others would generally concur with him in these fancied altercations. The legs implored me for rest, and the arms complained that I gave them too much to do. Troublesome as they were, it was a pleasure to realize their presence. I worked for them, too, with right good will, doing many things for their seeming comfort, which, had I felt myself alone, would have remained undone. They appeared to be perfectly helpless of themselves; would do nothing for me or for each other. I often wondered, while they ate and slept so much, that they did not aid in gathering wood and kindling fires. As a counterpoise to their own inertia, whenever they discovered languor in me on necessary occasions, they were not wanting in words of encouragement and cheer. I recall, as I write, an instance where by prompt and timely interpolation, the representative of the stomach saved me from a death of dreadful agony. One day I came to a small stream issuing from a spring of mild temperature, on the hillside, swarming with minnows. I caught some with my hands and ate them raw. To my taste they were delicious. But the stomach refused them, accused me of attempting to poison him, and would not be reconciled until I had emptied my pouch of the few fish I had put there for future use. Those that I ate made me very sick. Poisoned by the mineral in the water, had I glutted my appetite with them as I intended, I should doubtless have died in the wilderness, in excruciating torment.

“A gradual mental introversion grew upon me as physical weakness increased. . . . All doubt of immortality fled in the light of present realities. So vivid were my conceptions of the future, that at times I longed for death, not less as the beginning of happiness than as a release from misery. Led on by these reflections I would recall the varied incidents of my journey—my escape from the lion, from fire, my return from the Madison Range—and in all of them I saw how much I had been indebted to that mysterious protection which comes only from the throne of the Eternal. . . . Bitter as was my experience, it was not unrelieved by some of the most precious moments I have ever known.” . . .

“I resumed my journey the next morning, with the belief that I should make no more fires with my lens. I must save a brand or perish. The day was raw and gusty; an east wind, charged with storm, penetrated my nerves with irritating keenness. After walking a few miles the storm came on, and a coldness unlike any other I had ever felt seized me. It entered all my bones. I attempted to

build a fire, but could not make it burn. Seizing a brand I stumbled blindly on, stopping within the shadow of every rock and clump to renew energy for a final conflict for life. . . . Once only the thought flashed across my mind that I should be saved, and I seemed to hear a whispered command to 'struggle on.' Groping along the side of a hill, I became suddenly sensible of a sharp reflection, as of burnished steel. Looking up, through half-closed eyes, two rough but kindly faces met my gaze.

"'Are you Mr. Evarts?' 'Yes, all that is left of him.' 'We have come for you.' 'Who sent you?' 'Judge Lawrence and other friends.' 'God bless him, and them, and you! I am saved!' and with these words, powerless of further effort, I fell forward into the arms of my preservers in a state of unconsciousness. I was saved."

He was saved, and by angelic ministry. Thousands of persons who have read the story of Mr. Evarts's experience know—provided he relates that experience correctly, of which I have no doubt—that there was no illusion, no hallucination about it. Both what he saw and what he heard were real. The most blessed and willing task which our spirit friends undertake in our favor is to comfort and support us in our trials and sufferings, and many times through their instrumentality we are made happier in adversity than we were in prosperity. He says: "Weakened by a long fast, and the unsatisfying nature of the only food I could procure, I know that from this time onward to the day of my rescue, my mind, though unimpaired in those perceptions needful to self-preservation, was in a condition to receive impressions akin to insanity." It is a well-known fact that the condition of the system that is induced by fasting is favorable to the reception and recognition of spiritual influences, and Mr. Evarts's condition was precisely the most favorable for receiving these impressions; and after testifying that his mind was unimpaired, we are not surprised that, in accordance with the education which rejects all spiritual impressions, he should liken this condition of mind to that which accompanies insanity, but this professed opinion of his does not affect the truth as to this condition. He was constantly travelling in dreamland, and indulging in strange reveries, such as he had never before known. He seemed to possess a sort of duality of being, which while constantly reminding him of the necessities of his position, fed his imagination with "vagaries" of the most extravagant character. Allowing that his spirit friends foresaw the hardships and exhaustive labor to which he would be subject, what could have been better designed for his welfare than to thus fill his mind with "vaga-

ries" so well calculated to divert his thoughts from the appalling difficulties and dangers that environed him, to protect him from the crushing effects of the paralyzing fear and hopelessness that otherwise would in a few days have rendered him unequal to the task before him. It must be admitted that these "vagaries" which filled his mind were helpful and successful, and if so, they were the best means that sympathizing and wise intelligences could employ in that stage of his difficulties. By their means he "lived in a world of ideal happiness, and in a world of positive suffering at the same time." And it was necessary that he should suffer; otherwise the incentive to exertion would have been wanting, and provided his spirit guides possessed the power to prevent all suffering, it would have been unwise to exercise it.

So much for the "strange reveries" or "vagaries" that so well served the purpose of partially diverting his thoughts from his condition; but if these were not spirit impressions, what can be said of his "old clerical friend," whom he clearly recognized standing before him, and for so many days ever present to counsel and encourage him. When losing time and strength in his perplexity whether to proceed or retreat, this spirit of his old friend said to him "in a voice and with the manner of authority, 'Go back immediately, as rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness.'" Then when he objected, this friend rejoins: "Say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible, it is your only chance." Again he states his objections, and again his friend replies: "Don't think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in Heaven. Help yourself, and God will help you."

Is it possible to admit that Mr. Evarts is here stating the truth, and yet doubt the overwhelming intrinsic evidence of the reality of this appearance, of its being an objective perception, and not a subjective impression. Can it for a moment be supposed that the earnest pleadings, the emphatic warnings, the promised realization of hopes, together with the sound judgment and sagacity displayed in the counsel here given, were the product of a delirious brain, and especially when Mr. Evarts himself declares that his mind was unimpaired; and the apposite reasons apparent in his objections sustains the truth of his assertion; and besides which, the result of adopting this advice was his salvation. The promise given by his friend was faithfully kept. He says: "Whenever I was disposed, as was often

the case, to question the wisdom of the change of routes, my old friend appeared to be near with words of encouragement." Here is a continued process of action which indicates a high degree of intelligence, of sound judgment, and is entirely incompatible with the operation of an unsound mind, and cannot possibly be ascribed to a dual action of the mind of Mr. Evarts, unless on the one hand we assume that he was insane, when there is not the least proof of it; or on the other that he was perfectly rational, and yet in a mental condition in which he possessed two individualities, one striving against the other, and yet both seeking his best good.

At first, no doubt, all his spirit friends could do was to impress his mind with pleasing thoughts and images; but as he became more attenuated, less earthly and more spiritual, his spiritual vision was opened, and he was able to discern the spirit of his old friend. About this time also his uneasy slumbers were made pleasant, and even delightful, and consequently refreshing, through the labors of the same intelligences in impressing his mind with dreams, or rather visions, of luxurious repasts which he found occupation in preparing, and in which he indulged; and from the satisfaction thus obtained, though apparently visionary, derived some compensation for the real deprivations connected with his situation.

With Mr. Evarts, as in all other cases where great exertions are necessary while the physical powers are in an exhausted state, varied means were required to incite to exertion, and that interest might be excited and sustained, and in time his spirit guides found it necessary to resort to other means to support his sinking powers. He had become familiar with the appearance and conversation of his clerical friend, and as fresh stimulus to exertion his guides devised the plan of personifying the different members of his body, by which his arms, legs, and stomach were, to all appearance, transformed into so many travelling companions, with whom he conversed upon the wants of each, and which they assumed he was bound to supply, thus imposing upon him a responsibility which turned the currents of his gloomy thoughts from himself, and stimulated him to renewed exertions. "Troublesome as they were, it was a pleasure to realize their presence. I worked for them, too, with right good will, doing many things for their seeming comfort, which, had I felt myself alone, would have remained undone. . . . As a counterpoise to their own inertia, whenever they discovered languor in me on necessary occasions, they were not wanting in words of encouragement and cheer." And at one time the representative of the stomach prevented him from eating poisonous minnows, and thus saved him from a painful death.

It will be said by some, these were trivial means for angels to use ; if they were the agents employed they would have resorted to means more worthy of their elevated condition ; but supposing that they in their wisdom found these the best means, would they not wisely have employed them ? Is a physician of the highest attainments above using the proper means, however humble, in relieving his patient and effecting his cure ? Could the doubter, or perhaps caviller, have devised different and more effectual means to accomplish the deliverance of this unfortunate man ? I doubt it, and believe he will also, if he candidly consider the peril and difficulties that environed him ; his sole nourishment the thistle root ; what we would consider a mockery to propose for this purpose ; with insufficient clothing ; exposed to the vicissitudes of weather, with no protection at night ; compelled to travel footsore, maimed, and exhausted, for weeks together before he could hope to reach a human habitation, his salvation was a miracle, even when effected by the aid of watchful and devoted spirit friends. Without their assistance, and left to his own unaided resources, his deliverance must have been impossible.

Mr. Evarts is not alone in "experiencing one of those strange hallucinations which many of my friends have misnamed insanity, but which to me was Providence." These experiences are not uncommon to the human family, and notwithstanding the determined manner in which most men combat what they call "these hallucinations," there are moments when a conviction that they are of a higher character, and deserve a better name, will flash upon the mind and fairly challenge confession, and I much mistake if Mr. Evarts himself does not since this experience fully believe in angel ministration, and I have little doubt that he would have fully acknowledged to this belief in his narrative could he have found a respectable and popular magazine with the independence and courage to admit it with such a confession.

A spirit, purporting to be that of my father, in answer to the question : "In what way can you and other spirits be of assistance to us mortals ?" replied : "Both physically and mentally ; in saving lives ; protecting from danger ; in prompting to good, and warnings against evil."

At least on two occasions I am conscious of my life having been saved by spirit agency. One of these occasions was in San Francisco, in the year 1861, when I was supervising some alterations in a building. The structure was a double one, with the main entrance

in the middle. The workmen were placing the timbers of the third floor in position, and the studding marking the side boundaries of the stairs leading to this floor were placed sufficiently apart to enable a person to stand between them. I was here standing, while the architect and mason were standing directly in front of me. Back of, and nearly above me, two men were employed in raising the timbers for the third floor ; and while we were engaged in consultation relative to the arrangement of the stairs, I felt a sudden impulse urging me to remove from that spot, and I attempted to obey it ; but those with whom I was conferring, not noticing my movement, remained stationary, which prevented me from changing my position. In a few minutes thereafter I again experienced this impulse, and again made an attempt with similar results ; but in another minute it appeared as if an authoritative voice and will impelled me forward, independent of any will or action of my own, and the next instant one of the floor timbers, some seventeen feet long, slipped from the fastenings of the workmen above me, and in falling one end grazed my back, whilst I was moving from it, and made a vertical line mark some ten inches in length upon my coat. Literally, the delay of a single second would have insured me a fearful death.

At this time I was a disbeliever in the existence of the soul and of a life hereafter ; but the impression made upon my mind of a Superintending Power being concerned in my preservation was so strong that in despite of myself, then and many times thereafter I found myself involuntarily exclaiming : " This was something more than chance ! If there are such things as special providences this must have been one ; " and so strong was this impression at times, that more than once, while walking on the street, my footsteps were arrested, and for a moment I remained stationary. I am now satisfied that it was a special providence, in the sense that all similar acts of good angels are authorized and sanctioned by the Divine Father.

Another occasion upon which I am satisfied the preservation of my life was attributable to the watchful care of guardian angels was in the same city, in 1863. One pleasant morning, accompanied by my son, I drove to the Oakland ferry. We had entered the gates, paid our fare, and the horses were just stepping upon the boat when I felt a sudden repugnance to go. This feeling was so strong that I reined the horses in, and inquired of my son whether he would be disappointed if we should not cross that day ; and upon his answering no, I turned the horses and drove from the ferry.

The boiler of the boat upon which we designed crossing, when about half-way across the bay upon this trip, exploded ; and the

course of the steam and water being in the direction of the bow of the boat, every living thing in that vicinity was killed, including men and horses, among them a blooded horse, for the recovery of the value of which there was afterwards a suit brought in the courts.

Had we taken passage our horses would have been placed there, as all others were, and from their spirited natures we undoubtedly would have been near to watch them, and we and them must necessarily have shared the fate of the others. What deprives the supposition of our return being accidental, of any force, is that I had often crossed with my team by the same ferry, and the idea of relinquishing the attempt had never before occurred to me; and when returning at this time I was utterly at a loss to account to myself for any sufficient motive for doing so, and I distinctly remember accusing myself of changing my mind without sufficient reason.

Many, otherwise intelligent persons, can be found who will ridicule such things, and yet at another time will narrate things of an equally mysterious nature, that have either happened to themselves or have come within the range of their personal knowledge. I am acquainted with a respectable lady who rejected as incredible some simple spiritual manifestations which were related in her presence and mine, and yet immediately afterward she gravely, and I believe honestly, narrated the following story: "About ten years since, when a girl, we had a neighbor who resided on the same block, a few doors from us. Our families were intimately acquainted, and the gentleman, a middle-aged man, had always manifested considerable regard for me, and I was fond of him. After a while business called him to visit Cuba, and his return was expected in about a month, when one day, as I was standing in front of my door, I heard heavy footsteps approaching at some distance. I instantly recognized them as being those of our friend, as he was a large, portly person, and set his feet down heavily, and upon turning I saw him coming up the street. He stopped before his own house and ascended the steps, and at the same time thrust his hand into his pocket and drew out something which I supposed to be a check-key. As he did this he raised his head and looked at me, at the same time nodding and smiling in recognition, and I returned his salutation. He then, apparently, applied the key to the door and entered his dwelling.

"As this early return was to us unexpected, I immediately told my mother that Mr. F—— had just returned, and that I would go and see him. Accordingly, I put on my hat and proceeded to the house of our friend and rang the bell, which was answered by his

wife. I stepped within the door, and told her that I had come to see her husband. She appeared perplexed, and inquired what I meant. 'Why,' said I, 'he just entered the door.' The perplexity of Mrs. F—— was now even more apparent, and she said that her husband had not returned, or at least she had not seen him, but I at once concluded that he had secreted himself, and meant to tease them, and I proposed that we should search for him, which we both did, inspecting every room and closet from the basement to the attic, but to my astonishment Mr. F—— could not be found; and after narrating to Mrs. F—— the details of the occurrence we concluded to make a memorandum of it, with the date, and keep it for future reference. We did this, and, strange as it may appear, in the course of a few weeks Mrs. F—— received the tidings of her husband's death, in Havana, it occurring on the very day that I saw what appeared to be him ascending the steps.

"And another occurrence," said Mrs. W——, "took place, which I shall remember even longer than the one just related. I was seventeen years of age, and was preparing for a party, and required a new dress, and as my dressmaker was pre-engaged I was compelled to seek another. Making inquiries among my friends, after considerable delay I was given the address of one whom I was told was fully competent, and I set out in search of her. I found the house, and noticed a small sign aside the door of 'Dressmaking,' and ascended the steps, but experienced some difficulty in doing so, but succeeded and approached the bell-handle, but seemed to be repelled by some invisible power. With a strong effort I grasped the handle and attempted to draw it, but found myself unable to apply the least force. I was frightened, for I apprehended paralysis or something like it, and after repeated and equally fruitless efforts, in disappointment I descended the steps and returned home. Here, almost upon the instant of my touching the bell-handle, my mother opened the door, pale and agitated, and her first words were: 'Did you go to that house?' I replied: 'No! why do you ask?' 'Oh, I am so relieved! Why, the lady who gave you that address came here soon after you left, and told us that her husband had just informed her that that sign was only used as a decoy; the house is one of bad reputation, and even of worse character than most of that class of houses, and your sister and a friend went to overtake you, and have not yet returned.

"Now," said the narrator, addressing me, "I don't believe in spirits, but I do say that every word I have told you is strictly true. It is very strange, and I cannot account for it."

No one present questioned the literal truth of Mrs. W——'s narration, for all knew her to be a truthful person, though only one in the company beside myself had any faith in spirit guidance and protection. She undoubtedly was strongly mediumistic, and easily influenced by her spirit friends.

The following is an extract from my note-book :

December 12, 1873.—At the instant of my waking this morning the words : "A spirit by the name of Colquin is with you," were distinctly heard by me, as if breathed into my ear. I here give the name as I heard it pronounced. The same day when conversing with "Old John," I requested him to inquire of my father and other spirit friends, "Whether they knew a spirit by the name of Colquin?" The request was made in these words, nothing more being said on the subject.

On the 22d of the same month, while again conversing with him, just as he was leaving, I reminded him of the request I had made. "Oh, yes," said he, "Old John is glad you remember this ; Old John had forgotten it. Your father and papoose told Old John to be sure and tell you that a spirit by that name is around you nearly all the time at your wigwam, and he helps you in your writing, and two or three days since Old John saw him near you when you were writing, and he said 'No, no !' and he made you stop and commence again."

Three or four days after this, while reading, I noticed a reference to the *Isis Revelata* by Colquhoun, and upon application for this book at the library, the person to whom I applied, after searching for it without avail, brought me two other volumes which she placed in my hands, with the remark, "I cannot find the *Isis Revelata*, but here is a work by the same author ;" and upon my opening the first volume at the title-page, I read, *A History of Magic, Witchcraft, and Animal Magnetism*, by J. C. Colquhoun, published in London in 1851. What is here most remarkable is, that I was then engaged in writing the chapter on "Witchcraft and Sorcery," in the first volume of this work.

If it be true that a spirit by the name of Colquhoun was assisting me, and that he was the author of that work, it is reasonable to suppose that he would desire that I should peruse his work upon the same subject which then was engaging my attention. I brought the work home, and from an attentive perusal of it obtained valuable information.

More than thirty years ago, when a young man, I had two intimate

acquaintances of about my own age, Mr. G—— and Dr. H——. Some eighteen years since Dr. H—— and myself became estranged through a misunderstanding, the cause of which, had we viewed it in a sensible light, never could have excited unfriendly feelings. During all these years we had met as strangers.

Mr. G—— had for many years resided in Brooklyn, and after a brief illness died in April, 1874, and the 17th of that month was the day appointed for his funeral. The hour was four P. M. That afternoon I was engaged in my library writing, when upon consulting my watch I found the time to be fifteen minutes past three, and I decided to continue writing until twenty minutes to four, when I would have ample time to reach the house of my deceased friend. I resumed my occupation, but soon felt an impulse to leave at once, and raising my eyes from the paper I reasoned that I should have ample time if I left at the hour named, and continued writing; but in another moment the impression recurred, and this time with increased force, and I again ceased writing and again reasoned in the same way, but the impression was so strong that I arose, determined to leave then, and on my way down the stairs found myself still questioning the necessity of my immediate departure.

It was raining, and as I always avoid walking in stormy weather when it is convenient to ride, I looked for a street car and saw one approaching, and turned to meet it; but after proceeding perhaps twenty yards I felt an inclination to turn and pursue my way on foot, and so strong was this that I yielded to it, and permitted the car to pass me in the same direction I was travelling. When I had reached a point three-fourths the distance, it being within a block or two of the house of an intimate friend, I turned from my direct course thinking that as I had time to spare I would make him a brief visit, and I had proceeded perhaps ten yards when again I was impelled to return and resume my direct course, and when I had crossed the last street before reaching the block from which the funeral was to take place, and as I placed my foot upon the corner curb, I suddenly, and without previous knowledge of his presence, found myself within six inches of Dr. H——, who at the instant turned and faced me, and we recognized each other. I was irresistibly impelled to offer him my hand, which he promptly took, and in the most friendly manner we pursued our walk together to the house of our deceased mutual friend, where in the presence of his earthly remains we became seated aside each other, and thus happily became reconciled after this long estrangement.

Had I not obeyed the impression in my library and left when I did,

or had I followed my inclination, and deviated from the direct course and visited my friend on my way, in either case I should have reached the house after him, and no reconciliation would have taken place ; and had I taken the car, as I originally intended, I should have reached the house before Dr. H——, and neither would have taken steps towards reconciliation, as we had thus met before without such result. It was plainly intended that my movements should be so regulated as to bring me to that exact spot where neither could have time to resist the first, most natural, and best impulse to grasp the hand of the other. It is remarkable that at the moment I had gained the sidewalk, Dr. H——, who had just reached a spot in advance of me, should turn about so that as he faced me he obstructed my passage. Until that moment neither had observed the other, as I had just emerged from the rear of a car from whence he had the instant before alighted.

I have no doubt that at least all my movements, if not his, were directed to this result by good angels, and the occasion was well chosen, where in the presence of the earthly remains of the deceased friend, the two surviving friends should be reconciled.

I have many times had convincing evidence that my spirit friends still retain all their former affection for their earthly friends, and not only this, but that they also retain all the traits of disposition and character that marked them here. My only brother passed away many years since, at the age of fourteen. He was of an active but retiring disposition, and very affectionate and sensitive to marks of affection on the part of his friends. As will here be seen, he still retains this disposition. I again copy from my note-book.

August 28, 1871.—I called upon Dr. Slade, and found him confined to his bed from nervous exhaustion, induced by excessive labor in his vocation during the previous week. Upon entering his room I caught his eye, which glared wildly, and he excitedly, almost fiercely, inquired who I was. As I approached the bed he partially recognized me, but in a moment after appeared to be insensible to my presence, and renewed his wild incoherent mutterings, pointing to different parts of the room in a startling and insane manner.

I now remarked to his partner, Mr. Simmons, that I intended to leave for Moravia the next day to witness the manifestations there, this being my second visit, and that I desired Owasso to inform all my spirit friends of my intention and request their presence. The patient soon appeared to sink into a gentle slumber, and I remarked that a quiet sleep would be beneficial to him. In a minute or two,

while leaning over him, his eyes opened and were directed toward me, and in a rather feeble, measured tone, quite different from that of the excited voice previously heard, he said: "We all know you are going. It is not necessary that any one should tell us." I here interrupted by asking who was speaking, and the reply was: "Your brother Seth." I replied, I was very happy to meet him, and he continued: "Dear brother, I have felt that you have neglected me in not calling for me oftener, but I suppose you have had too many to think of." "No," I said, "that was not the reason. It was because my son Eugene and my father had first come to me, and I had been apprehensive that should I often call for others their power to communicate might be weakened, and their plans deranged," and I was about to add that as they were striving to open and perfect the way, I felt that it might appear as if I were not regardful of their efforts, when he interrupted me by saying, "It is all right. I understand it now. Mother is anxious to converse with you, and will do so at Moravia. Your father-in-law, and wife's sister Katie will be with you there, also father, mother, and the others, and you will witness more than you saw when there before." He then added, "I cannot hold the medium any longer;" and more faintly, "Farewell. I am not lame now." The medium then appeared to relapse into slumber, but soon awoke and resumed his previous wild manner and expression.

It is hardly credible that a lunatic—for such the medium temporarily was at that time—could of his own volition have controlled the tumult of his brain and nerves so as to frame a message as rational as this, and to deliver it with such calmness. There can be no question as to the state of his nervous system at that time, as this condition had then existed for two days, and it continued two days thereafter, and all this time he required the most careful watching to protect him against self-inflicted injury, and this was only one of scores of similar attacks to which he has been subject, and at the present time he invariably is afflicted in this manner whenever he overtasks those powers, and draws too heavily upon those resources, which furnish spirits with the means of communication. As to my mother's desire to converse with me, as stated by my brother, it was gratified a few days after this at Moravia, she, as elsewhere related, appearing at the aperture of the cabinet, where my wife, I, and a dozen others saw her face as plainly as I had ever seen it, and when she conversed freely with us both for at least five minutes.

Another proof that my brother still retains his former sensitive, retiring nature, was furnished at a subsequent sitting with Dr. Slade, when my brother controlled the medium, as elsewhere related, and

afterwards the spirit of Dr. Davis came and stated that my sister-in-law, Mrs. S., had not been present that evening. I inquired why she had not been present at the previous séance, and his reply was: "The medium's wife requested her to remain absent, as your brother intended to attempt to control the medium, and he felt a bashfulness in making the attempt before her, as she was well used to these things, while he was not."

"And was carried by the angels into Abraham's bosom."

This passage was brought vividly to my mind by what Owasso related to me concerning the spirit of my sister-in-law, Mrs. S——. It was on the 25th of March, 1871, only two days after she had passed away, that I had a séance with Dr. Slade for materializing, when she appeared faintly; yet distinctly enough for me to recognize her. I had not requested her to appear, for I supposed that from the exhaustive character of her illness—her spirit body being temporarily affected by it—she would not yet be in a condition to make any active exertion, and I was surprised when told by the spirit of Dr. Davis that they would try to materialize her. At the close of the séance Owasso said her friends brought her there at the request of Dr. Davis. "Why," said he, "when they came they looked just like a flock of birds, with her in the midst of them, all supporting and imparting of their strength to her." I have omitted to state that when she appeared her form seemed to oscillate or waver, plainly indicating a deficiency of strength to maintain a steady, upright position. I have in no other instance witnessed anything like this.

Perhaps the question has arisen in the reader's mind, "Why, if spirits can perceive the motives and actions of us mortals, and can intervene in our affairs, do they not more frequently make their intervention apparent. For instance, if I enter into a speculation, or stake my money in a game of chance, why does not some spirit friend impress me what course to pursue, what card to play, or how to shake and throw the dice? This is a reasonable question, and perhaps some light may be thrown upon it by here stating what an intelligent spirit said upon the subject of lottery prizes. I inquired whether he could foresee what numbers would be drawn, and his reply was: "No, but I can insure the drawing of certain numbers by placing them in the hand of the person who draws out the numbers from the wheel, if he or she possess medium power, but then the spirit friends of the proprietors of the lottery, or of those who superintend the drawing, will not often permit me to do this."

If this be correct, the spirit friends of persons engaged in lotteries

and other forms of gambling, sometimes at least, protect their interests against the attempts of other spirits in favor of their mortal friends, and we have only to extend this form of spirit protection to other enterprises and pursuits in order to comprehend why many persons are nearly always successful, while others are equally unfortunate. In many of these cases the fortunate ones possess medium power and are easily impressed, and have the good fortune to draw to their aid spirits of strong magnetic force ; spirits who through the exercise of their will-power are able to protect and advance the interests of their clients, if one may use the term, notwithstanding the opposition of other spirits ; while on the other hand the unfortunates labor under the disadvantage of not having their interests guarded by spirits of equal force of character, and probably of equal intelligence. That this explains many cases of unequal success in worldly pursuits, I have not the least doubt ; but perhaps in the great majority of instances, both fortunate and unfortunate, people are mainly indebted to their own exertions, or lack of exertion, or skill, for their prosperity or misfortune.

A correspondent of *Galignani*, writing from Hombourg-les-Bains, in September, 1872, said :

" I have on several occasions written to you about the wonderful good fortune of Commander Bugeja, the wealthy inhabitant of Malta, who comes here at irregular times, and invariably wins large sums. On his return lately from the fêtes at Berlin, he commenced playing, and won every day from 50,000 to 100,000 francs, and sometimes even more. In fact, the bank has lost so considerably of late that doubts are entertained of its continuing open until the 31st of December, when the privilege, as you are doubtless aware, entirely ceases. M. Bugeja has even forced the director to throw in fresh capital, to the amount of 300,000 francs, and has so completely absorbed the sums which the establishment may have won from other players, that its half-yearly dividend, which in other years was fifteen, twenty, and even twenty-five per cent., will scarcely be for the present one more than a few kreutzers per share. Such constant and wonderful success has alarmed the company which farms the rooms, and M. Blanc, the director, has notified M. Bugeja that the permission which had been accorded him of putting down 25,000 francs at once is now withdrawn, and that he must for the future content himself with going up to only 12,000 francs like every one else. It appears that the authorities have had something to do with this alteration, as the town of Homburg has a certain share in the gains of the table."

Another account says of him that he never touched a card in his own country, and moreover invariably invested in charity all that he gained. One night he sat down and won a hundred thousand francs. He continued to play for several days, never winning less than twenty-five thousand francs, and then left. Since then, the Maltese *Public Opinion* contained a statement that Commander Bugeja has bestowed on an establishment for orphan girls a hundred and twenty-five thousand francs for buildings and other purposes, and twenty-five thousand francs a year to help the endowment.

Gambling is not a science, and it cannot therefore be assumed that Commander Bugeja had succeeded in acquiring a knowledge of the laws that govern games of chance, when the laws, if any exist, are wholly unknown. Chance implies something that happens without design or certainty so far as human agency is concerned, and consequently so far as he alone was concerned it was impossible for him with certainty to anticipate the result. But could he not have been strongly mediumistic, and had the aid of powerful and friendly spirits, who foreseeing the beneficial uses to which he would apply his winnings, not only directly assisted by impressing him, but obtained the forbearance of the spirits who protected the interests of the bank, so that success should attend him. I believe this to be a much more reasonable explanation than the supposition that he possessed some secret knowledge unknown to the rest of the world, or that good luck, simply, always attended him.

Another instance of similar good fortune in gaming, but in explanation of which I cannot discover a benevolent purpose as an incentive to spirit assistance, was related by the editor of the *Virginia (Nevada) Territorial Enterprise* in Nov., 1872. He says:

"In Chinatown (a section of Virginia City) there is a Diana game, which is liberally patronized by the Celestials. We do not know enough of the game to give a description of its intricacies, but can state that a man who happens to bet on the card about to be turned wins forty for one. There is a Chinaman who bets at the game who is looked upon with dread by the owner of it. Within the last ten days he has won over \$1,600, and his luck or prescience, whatever it be, seems never to desert him. Night before last the Chinaman packed off over \$400, which he had won from the game. The proprietor says this Chinaman comes in every evening, and will stand aloof from all others for a space of five minutes or so, when he will walk up to the table and bet, say, on the nine of diamonds, and on the square surrounding that card, and also on the three other nines. The deal goes on, and up comes the nine of diamonds. On that card

the winner is paid forty for one ; on the square he gets two for one, and on each of the other nines he receives ten for one. This was the first bet made by the Chinaman on Tuesday evening.

"After receiving his winnings he retired to one side and communed with himself for the space of five or six minutes, when he again approached the table and bet his money on the eight of hearts, and on the square and on all the other eight spots. The next card turned was the identical eight of hearts, making him a winner as before. On his money being counted out, he recounts it, piece by piece, with the utmost coolness, and again steps to one side. After the usual lapse of time he again approached the table, this time betting on the deuce of clubs, which wins, like his other two bets. Retiring as before, he appears to be absorbed in mental calculation. Approaching the table for the fourth time, he places his money on the six of spades, on all the other sixes and on the square. Again he hits upon the winning card, and receives his winnings with the same stolid look of indifference. By this time he is pretty well loaded down with coin, a certain percentage of silver being paid him, and he retires for the night.

"This Chinaman has been betting with this same run of luck, or whatever it may be called, for about two weeks. He has not won every bet he made in the meantime, but he has not lost over \$75 in all this time, when he has won, as previously stated, over \$1,600. The owner of the game is beginning to entertain a superstitious dread of this silent and methodical Chinaman, and yesterday he purchased a new box and new cards to be dealt. He says if the Chinaman keeps on winning as he has started in, he will break the bank, but he will not debar him from playing any way."

That spirits generally are able to foresee the lucky numbers in a lottery, or the results of a game of chance, there is no reason to believe ; but that some can do so I do not doubt, as I have knowledge of three lottery tickets being bought by a friend, pursuant to the suggestions received in dreams, each ticket drawing a small prize, and numerous other like instances are recorded and well attested. In the three instances above mentioned the person who dreamed of the numbers was in a state of much mental depression arising from lack of pecuniary means, and in each case the information was given by the lady's spirit mother, who appeared to her in her dreams apparently for the purpose of giving this information.

CHAPTER XIV.

THE MINISTRY OF ANGELS—*Continued.*

IF the spirit, while yet in the flesh, sometimes furnishes indubitable evidence of its possession of the wonderful faculty of perceiving the thoughts and motives of others, as set forth in the chapter on clairvoyance, it must also exist in and be exercised by disembodied spirits, for the faculty is a purely spiritual one.

John Wesley asked a very pertinent question when he said: "Suppose my spirit were out of the body, could not an angel see my thoughts, even without my uttering any words? And cannot that ministering spirit see them just as well now that I am in the body?"

Judge Edmonds, in his work entitled *Spiritualism*, p. 63, makes some very appropriate remarks in relation to this subject. "It is demonstrated," he says, "that our most secret thoughts can be known to, and be revealed by the intelligence which is thus surrounding us, and communing with us. I had heard in the course of my life a similar thought frequently uttered from the pulpit, but I confess I could not realize it. But now it comes in such a form that there is no room to question it. I cannot doubt it if I would. I have myself been often startled, and have seen others shrink within themselves at the consciousness thus thrust upon them, that the very deepest deep of their hearts was thus known. . . . And if this is so, can there be a more powerful barrier against the admission of impure thought? Can there be any greater incentive to purity, or any greater restraint upon impurity, than the thorough conviction that the most concealed recesses of our hearts may thus be penetrated by those whom we have loved most on earth?"

"For my part, I confess I can conceive of none, and I have more than once witnessed its tremendous effects upon those on whom the conviction has been wrought, and to this it is that I mainly attribute the unquestionable fact that there is no thorough believer in Spiritualism who has not become a wiser and better man."

None can hide their secret thoughts or actions from the searching eyes of angels. Ever hovering around us, ever watchful of our best interests, eager to assist and direct us, they rejoice in our virtuous intentions and actions, and are grieved when we go astray.

It was said by a spirit : "When men are told that spirits watch over them, it is not uncommon for them to say : 'Spirits should be in better business.' The truth is, many men are so bad that they do not want to have their minds inspected ; they do not wish to have it known how gross they are." Then again there are those of whom David spoke, when he said :

"He hath said in his heart God hath forgotten ; He hideth his face ; He will never see it."—*Psalm x. 2.*

But such should remember that, "The eyes of the Lord are in every place, beholding the evil and the good." And not His eye alone seeth all, but a cloud of witnesses are attentive observers. Could many of those who are secretly, as they verily believe, committing sin, awake to the full conviction that numerous intelligent eyes are upon them while engaged in the commission of their sinful acts, they would stand aghast with shame and remorse. At one time, when calling upon Dr. Slade, Owasso controlled him and said to me : "Yesterday a squaw visited the medium with improper motives, and he told her she had better leave the room, but she did not follow this advice, and after awhile finding that she persisted in annoying the medium, I stepped in and controlled him, and gave her a severe rating, when she became angry, and said the medium had insulted her, and she left in very bad humor. And," said Owasso, "she did not know but it was the medium talking to her all the time, and when the medium recovered consciousness, just as she was leaving, he did not know why she was so angry, until I impressed him."

The proofs that our words are heard, motives known, and actions observed and remembered by intelligences above and around us, are innumerable and indisputable. What a preventive of vice, and especially of the taking of the first and often fatal step in a vicious course, would be the full and perfect knowledge that our former dearest relatives, companions, and friends, are yet actively associated with us, interested in observing, guiding, and protecting us. A remarkable instance of the influence of this belief was presented in the case of an honest but unfortunate girl who terminated her life by her own hand. In the latter part of 1872 an account of the suicide of an American girl, in London, was published in many of the public journals in this country. She had been engaged as nursery governess by a *lady* from America, but was discharged with only five shillings in her pocket, and turned adrift in that modern Babel. Distress drove her to self-destruction, but before taking the fatal step she wrote a touching letter, which portrayed her utter hopelessness, while one clause in it testified to her steadfast faith in the sympathy of the

l-world, even though mortal man left her to starve. She wrote :
cannot tread the path of sin, for my dead mother will be watching

She sacrificed life rather than commit what to her was the
ter sin of trafficking in her virtue, sensible that this course would
e her angel mother more than if she were to seek relief from her
rings in self-destruction. A firm belief in the presence and su-
ision of the spirit of her mother saved this destitute girl from a
of shame, and this belief, if universal, would prevent a majority
ose who are similarly tempted from taking the first, and gener-
fatal step, in the downward path of prostitution.

“O you sad and weary mortals,
With the tear-stains on your cheek,
Do you think the blessed angels
Cannot come your forms to greet ?
Yes, they do ; upon your forehead
Gentle hands we often lay,
The great burden of your sorrow
Rolling lovingly away.

“Little lips that once have kissed you,
And have passed the river o’er,
Come again with joy to greet you,
Sweetly as in days of yore ;
But the pressure is so gentle—
And your vision is so dim,
That you scarcely heed the portal
Left ajar by seraphim.

“O you gay and thoughtless-hearted,
With life’s nectar brimming o’er,
Think you that the loved departed
Meet your happy groups no more ?
Think it not, the spirit’s vision
Reaches to this lower sphere,
And the love that knows no sleeping
Seeks to guide and guard you here.

“O you little scornful mortals,
Wrapped around in proud conceit,
Think you that your hate prevents us
Coming back your souls to greet ?
It is true the spirits’ entrance
You can bar with spite and sin,
But we wait with loving patience
Till you rise and let us in.

" Will you call us fiends and demons,
 We who love and aid you most ?
 Do you truly know its meaning,
 Sinning 'gainst the Holy Ghost ?
 List, O listen, to the mission,
 That is coming from on high,
 And let heaven and earth in union
 Work to bless and purify."

—DORV.

All are tempted of Satan—otherwise evil spirits—somewhat as Jesus was in the wilderness. These promptings to evil must be firmly resisted, and then, as it was with Jesus, angels will minister unto us. But it is blindness that leads any to reject the kind offices of the angels because evil spirits beset us. The latter rarely tempt to evil without the knowledge of our spirit friends, and the only sure way of repelling them is to call upon God and these angels, His instruments, for assistance. Prayer to Him elevates us above the material plane, and with their assistance inferior spirits have no power which cannot thus be successfully resisted, and we are placed beyond their reach. Closing our eyes to the presence and influence of spirits does not render us more secure ; but, on the contrary, by so doing we are left exposed to the attacks of evil spirits, while the power of our spirit friends to assist and protect us is greatly diminished. It requires spiritual power, directed by spiritual love, to defeat the machinations of our spiritual enemies. Unaided, we fight an unseen foe, and at a fearful disadvantage.

We are not at all times attended by spirits, and our conversation and actions are often unnoticed by them ; but it may be considered as certain that no person persistently pursues an object or purpose, worthy or unworthy, laudable or vicious, without spirit intervention. We have no motives nor purposes which are not in harmony with the natures of some spirits, and which do not attract them ; so that in pursuing a virtuous object or course we can be assured that good angels are ready to render us assistance, while, on the contrary, when we are actuated by wrong motives, or engage in vicious practices, we are certain to have the aid of depraved spirits who facilitate our progress in the downward course. It is also true that even the most abandoned have good spirit friends who mourn over their failings and vices, and who are at all times anxious to assist in their reformation ; but it often happens that the disposition which enables evil spirits to readily approach them operates as a barrier which their good friends find it impossible to surmount, and in sadness and disappointment

they turn away, or only remain to witness the successful efforts of depraved spirits in plunging them deeper in the mire of a vicious course.

The law of moral attraction acts with even greater force between spirits and mortals than between mortals themselves, and we determine by our own course and action what shall be the character of the spiritual influences that surround, and to a great extent control us. The pure-minded and virtuous will assuredly attract corresponding spirits, in whose presence and atmosphere every noble thought and act finds encouragement and support, while, on the other hand, the depraved and vicious attract spirits of corresponding moral natures, who find their gratification in prompting these slaves of vice and sensuality to the free and active exercise of their lower passions.

The prevalent but false idea that the spirits of the departed are perforce wafted to some remote sphere or locality, from whence they are forever debarred further earthly view and knowledge, is not only untenable from its improbability, but contrary to well-established facts. All human spirits live on earth at least as long as they are embodied in the flesh, and why should not at least many of these, whose attachment to earthly things is paramount to other attractions, still be drawn to the earth—their birthplace, the scene of all that has interested them, of all the events and associations of their lives, and still the abiding-place of many of their dearest friends, in whose welfare they must continue to be interested. Why should they not through the attraction of affection and love, and the influence of association, continue to visit these friends and these scenes? Is it not as reasonable to suppose that their home, for at least some time, should be near their former earthly one, as to suppose that they are separated from it by an uncertain and immense distance? In being near, good spirits have the opportunity of assisting mortals in improving their condition, and surely, next to thankfulness and gratitude to the Giver of all good, there can be no higher aspiration than the desire to assist our fellow-men. Spirits in an orthodox heaven are deprived of this power, and must resign themselves alike to their own selfish happiness, and to the misery of others.

A spirit child, through Mrs. Conant, spoke thus: "Mother said if she could only know that her darlings do not forget her in heaven she could be reconciled to her separation from them; for you see she believes they have gone to a far-off heaven, and they have no longer any attraction to those who are left; but the real truth is, just so long as there is one who loves them here, so long they will be called

here, and perhaps longer ; and mother need have no fears that we have any of us forgotten her, and we all try to make her lot here as light as possible."

And a spirit mother said through the same medium : " I am just as anxious to-day as I was when I came before, to reach my children. I want them to know that I can come back. I have a son and daughter, and I want them to feel that the other life is not so far away. I want them to recognize the ministry of departed spirits. Nothing would make me happier. What I want is, if they can recognize my coming here, for them to give me the privilege of coming to them so that I can communicate more freely of things that would concern only them and me."

And all spirits that have communicated through reliable mediums, from the time of the first spirit rap at Hydesville to the present day, tell precisely the same story. They may differ in their narrations as to what they see, but all are agreed upon this question. Their testimony is uniform ; not a flaw in the record.

Not only is it love and affection for earthly friends that attract many spirits to earth, but remorse for bad acts, and regret for false doctrines taught. In relation to the latter motive as an incentive, a spirit said : " When I perceived that many a word that I had spoken, and many an idea that I had entertained, had fastened a shadow upon some other persons, there came to me an overwhelming desire to return to earth and work for humanity."

The words of another spirit were :

" Those who have passed from this earthly life long ages ago, who stand high in the spheres, whose brows are crowned with wisdom, and love, and power, are they who find their highest heaven, it may be, in returning to earth and preaching to you spirits who are in darkness ; to you souls who are still present in mortal ; to you who can scarcely peer beyond the veil, and believe even in the future life. They come to keep alive that belief ; to inspire you with faith ; to give you, in your inner life at least, faint glimpses of the promised land. If it were not for their coming, the doors of your inner spiritual life would be securely closed. You receive their light, if any light at all, concerning the future state. You would all be in doubt. They come to you when you know it not ; they minister to your spiritual needs ; they strengthen your faith. The old earth-home is still bright to them, and however great may be the difficulties they labor under in returning, they are glad to war against them ; they are glad to find their feet pierced with thorns on returning ; they are glad to mingle again with earthly scenes, that they may lead you up to the plane, where

you can at least have faith in another life, and a strong hope that that other life will be better than this."

"I cannot feel that thou art far,
Since near at need the angels are ;
And when the sunset gates unbar
Shall I not see thee waiting stand,
And white against the evening star,
The welcome of thy beckoning hand ?"

—WHITTIER.

From thousands of pulpits every sabbath it is proclaimed that Jesus is ever present ; ever watchful ; every ready to respond to the cry of the most humble for help. This being true, is it reasonable to suppose that good spirits do not partake of this sympathizing nature of Jesus—that they are not in a situation to assist in this divine work ? What kind of a heaven would it be for them if they were not permitted to pour into the desolate hearts of their suffering friends who are left to buffet the storms of earth-life, words and thoughts of consolation and hope ? If this is a suitable occupation to engage the attention, and demand the loving regard of Jesus, it cannot be unworthy of those of our dear spirit friends who are by their strong affection so well fitted to impart of their love and strength to us. Does not the Bible throughout teach that angels are God's ministers to execute His commands, and were they not employed in olden times as messengers of love to mortals, and yet how few in our day appreciate their regard, or even recognize their existence.

Suppose a long absent friend, presumed to be dead, returns to his home laden with knowledge and experience. He arrives, perhaps, amid the darkness of night ; he knocks. "Who is there ?" we ask. The friendly name is given in a voice changed by time and circumstances. We doubt, and instead of opening the door and seeking for positive evidence of his identity, we senselessly secure the fastenings, and bid him seek other quarters, as we are not so simple as to be deceived by that voice. The poor traveller, bitterly feeling the slight, then calls by name the different members of his family, not doubting that this knowledge will be satisfactory evidence of his identity ; but to his further disappointment he is met with the assurance that his knowledge of these names proves nothing, for anybody could have acquired it. As a last resort, he bethinks himself of some long forgotten reminiscence—some occurrence in which perhaps only he and some other member of the family had part. Hopefully he gives this additional evidence, this test, only to be told that he is a mind-

reader, a clairvoyant or psychologist, or worse than either, an emissary from the evil one, and the sooner he moves on the better.

Poor man, he has used every means, and hope is exhausted, and he can only obey the mandate, and move on. At his first knock fear and suspicion were aroused, and in their baleful atmosphere his friends could in all the subsequent proofs of his identity and presence perceive nothing but deception. They had determined it was this, and the contest was for victory, and they won; but they repulsed their friend, and still remain in ignorance of his fate, perhaps reproaching a kind Providence with injustice in permitting their minds to be overshadowed with painful uncertainty as to what his lot may be, or whether he be living or dead.

If such a thing as this were to occur with any of our neighbors, what would be thought of it, and them? Would there be any difference of opinion as to the family either being struck with lunacy, or that they were natural imbeciles? Would not every one exclaim, "Why did they not open the door, and take a closer view of the applicant instead of turning him reproachfully away?"

Yet this absurd conduct in relation to heavenly visitants is of hourly occurrence, and we often hear persons boasting how their discernment and superior sense were made evident in their contemptuous treatment of some spirit friend, who had made application for admission to their hearts and homes, and who not being able to give the old familiar knock, having parted with his fleshly knuckles, and not speaking in the old familiar tones, having lost his physical organs of speech, was told to "Move on; you can't deceive us."

" An angel of love
Hath come from above,
And would tarry awhile at thy board
Oh, ask him to stay,
Nor drive him away,
With an unkindly thought or word.

" He hath folded his wings,
And sweetly he sings,
In musical cadences low;
' From the home of the blest,
I come as your guest,
And will cherish and love you true.

" ' From morning till night
A song of delight
Shall echo throughout your home;

And over you all
A blessing shall fall
From heaven by the angels borne.

“ ‘ And the gifts I bring,
I will gladly fling,
Like sunbeams, to lighten your road ;
Till over you all,
Their bright rays shall fall—
True blessings the gift of your God.

“ ‘ And every gift
A shadow shall lift
From off the heart and the brow ;
Till the winter of life,
With blessings all rife,
Shall crown your heads with its snow.

“ ‘ In coming to you,
I have work to do,
A task by the Master given ;
And when 'tis complete,
Your wandering feet,
Will have reached the shores of heaven.

“ ‘ 'Tis safely to guide
You over life's tide,
To that haven of infinite rest ;
Until each shall land,
On the golden sand,
And join the loved and the blest. ' ”

—RICHARDS.

Many times they hover over us when our senses are hushed in sleep, and guard our slumbers. They frequently impress our minds with our waking thoughts. They are with us in our retired moments, and in our social gatherings. They accompany us through the crowded thoroughfare, and to the marts of business, and are ever ready, so far as is in their power, to watch over our safety and guard us from peril in our travels by sea and land. They support us in affliction and misfortune, and whisper hope and comfort when our present and future alike are overshadowed with sorrow and gloom.

A spirit once told me that when we sit together at home, and especially when we clasp hands and form a circle, that our spirit friends entwine themselves about us and encircle us, and it made them very happy to mingle so closely with us, and they often remained until

they were nearly exhausted ; but then in the end they were strengthened by it.

Another spirit said to me : "Could you only see your friends around you at your home, so radiant and happy, so solicitous for your welfare, you would desire to burst the bonds and join them in praises to the Loving Father who has so bountifully provided for the happiness of all."

At a séance with Henry Slade, May 25, 1871, upon being seated, the spirit of Dr. Davis controlled the medium, and said that Owasso would not be present that evening, as he was occupied with the spirit of a young man who had died that day at noon. He said the young man (whom I had met at Dr. Slade's), had been given up by his physicians two months previously, and then the medium had been called upon to prescribe for him ; but he was beyond recovery : that Owasso had been a daily attendant upon him, and had promised him that he would be present during his last moments, and meet his spirit when it left the body, and he had been there all day, and was now with his spirit in its new home, imparting strength and confidence to him there.

A few minutes later the spirit of a Mr. Campbell, a Scotchman, succeeded to the control, and in his broad Scotch dialect greeted me, and said the *Indian* would not be present that evening, as he was engaged in another direction.

An advanced spirit thus spoke through the lips of Mr. Home :

"We are not perfect ; we too have work to do to elevate ourselves ; we also work to elevate others ; to draw you upwards and onwards, so to speak, by magnetic attraction. It is one of our great duties to be constantly watching over you ; to guide you in your aspirations upward to God. Our love, our sympathy, our fellow-feelings are with you, we never, never weary ; we do not judge you ; God alone judges you. We were once as you, therefore who are fitter to be your associates than we who have passed through the ordeal of development you have to pass through. You ask why we always speak of love ; it is because love brings us to you."

The sympathy of all enlightened and true Spiritualists is excited when they reflect upon the dark pall that obscures the vision of the majority of their fellow-men upon this momentous question of the continued existence, and presence, and agency of their deceased friends. How many, oppressed with gloom and sorrow, are ready to exclaim :

"O, if the dead were allowed to speak!
Could I only look on their faces meek,
How it would strengthen my heart so weak."

To such we would reply in the words of Mrs. Hemans :

"Hast thou been told that from the viewless bourne
The dark way never hath allowed return ;
That all which tears can move with life is fled ;
That earthly love is powerless on the dead,—
Believe it not."

Through Mrs. Conant, a spirit, in a message to her surviving husband, said :

"When death came for me my mortal companion said : 'It is dark ! all dark ! All the light has gone out. I am left in utter darkness and desolation.' And in his great agony he cried out to know where that light had gone. He said : 'O God, answer my prayer !' And through returning angels God did answer it, and he beheld the light, and he rejoices in the knowledge that it lives and sheds glimmerings through his mortal pathway, and will return to meet him when his hour of change shall come, and light him through the passage of death, and make gloriously bright the spirit-world for him. I am Minnie, wife of Professor Gunning."

Surely, to be able to answer this question of spirit existence, and presence, and love, the toil and labor of a whole life should count as nought. Millions would give largely of their time and means if these would insure to them a solution of this all-important question, yet like men groping in the dark, they pass and repass the multiplied proofs which lay scattered in their way, and in their blindness utterly fail to discern them ; and many are like the rustic, who, having once been deceived in mistaking a counterfeit for a genuine coin, afterward refused to pick up a true coin which lay in his way.

Hackneyed as the phrase is, it is nevertheless true that every intelligent human being has, or has had, a mission to perform—duties to discharge toward God, himself, and his fellow-men. This is a law of our being, and every one who fails to act in compliance with it must pay the penalty. And this law is equally binding in heaven as on earth, the only difference being that in heaven its requirements are often extended, and not only is love to God and to each other demanded, but also, according to the talents and opportunities bestowed, guidance and assistance to the inhabitants of earth. Thus we are in error when we imagine that we shall ever be freed from the obligations of duty. Heaven is no place for the indolent ; their natures must change before they can progress. There ceaseless, but joyous activity, ever exists, and it is well for us to exert ourselves here in every good

work, so as to readily adapt ourselves to the active duties, as well as joys of that life.

That workers are sometimes intentionally transferred from this field of labor to that in spirit-life, I have no doubt whatever; and sometimes when the burdens of life become too heavy to be borne, God in His wisdom takes the weary traveller home; and here again He accomplishes the work through the agency of ministering spirits. I am fully aware with what incredulity this opinion will be received by some, but many separate and independent proofs have forced the conviction of its truth upon my mind. I fully believe that kind and sympathizing spirit-friends often weaken the attraction, and sever the connection between the spirit-body and its earthly casket. Nor do I stand alone in my opinions upon this subject, for good orthodox Christians have held similar opinions. The Rev. Samuel Watson, D.D., in his work, *The Clock Struck One*, p. 111, says:

"I shall never forget the sermon preached by the Rev. Dr. Winans, in the city of New Orleans, over thirty years since. It was the funeral of Rev. Elijah Steel, who sacrificed his life visiting the sick and dying of yellow fever there. Said the immortal Winans: 'Elijah Steel did much in this city for the sick and dying, by pointing them to Christ; but he has entered upon a much larger field of usefulness. He can now with the rapidity of thought go as a pure ministering spirit to the same great work in which he sacrificed his life. Whenever God has more use for his servants in the spiritual world than he has here, he takes them to labor in the same glorious cause, with greatly enhanced facilities, doing his will on earth as it is done in heaven.'"

Dr. Watson adds: "I was sojourning in the sunny clime, expecting to fall a victim to that scourge of the human race—consumption. This view of that subject removed the last difficulty in my way of dying. If that is to be my mission still, let me pass over the river and enter upon it, I thought, as the preacher spoke of the glorious privilege conferred upon the servants of Christ to be as the angels, messengers of God to minister to loved ones on earth. This has afforded me more comfort than anything from that time to the present."

At one time a spirit said to me: "When persons are very unhappy, with no work on earth to accomplish, their loving spirit-friends sometimes weaken the mutual attraction between spirit and body, and thus cause them to pass away before their time."

One day in October, 1873, Dr. Kenney called upon me, and informed me that on the previous day he had been called to treat a

gentleman who had been attacked by apoplexy, giving his name and place of residence—a short distance from Brooklyn—and stating that he, Dr. Kenney, had there felt and acted strangely, and that he could not account for it. The patient was a wealthy and highly esteemed gentleman, and when Dr. Kenney arrived and saw him, he was strongly of the opinion that he could save him, and he equally desired to do so ; this arising in part from his realizing that success in the treatment of the case would add to his reputation, and increase his business, which at that time was not what it has since become. There had been three physicians in attendance, only one remaining ; and this gentleman having before met Dr. Kenney, at once requested him to attempt the cure of the patient, as he himself could do no more for him. He complied with the request of the physician, and approached the bed where the patient lay insensible, with stertorous breathing, and placed his hand upon his stomach, when a commotion was almost immediately perceptible in that region, accompanied with symptoms of nausea. He felt that the effect was favorable, but was irresistibly drawn from the patient and became seated, and in a few moments after arose with the intention of approaching him again, but involuntarily turned towards the window, and from there he was impelled to move aimlessly about the room.

The friends of the patient urged him to attempt some measures for the relief of the sufferer, and he was equally with them anxious to do something for him ; but he was compelled to constantly change his position, look out the window, or pass into the adjoining room, then return, resume his seat, and then recommence and repeat the same movements ; and while he felt and knew that “ Old John ” desired to come, he at the same time was conscious of another contending influence adverse to his own wishes, and those of the spirit that ordinarily controls him. Actuated by these conflicting feelings, and excessively annoyed and abashed at his own strange conduct, he heard the signal announcing the approach of a train of cars, when in his confusion and excitement he caught up his hat, rushed from the house, and proceeded hurriedly to the depôt and returned home.

His object in calling upon me was to ascertain my opinion of the matter, and after some reflection I stated that I could come to no other conclusion than that while he and his spirit control were desirous of attempting the relief of the patient, there were other spiritual intelligences superior to his control—probably friends of the sufferer—who for reasons of their own were equally desirous that nothing should be done, and that they cast an influence over him which prevented him from attempting anything.

A few days after his visit I called upon him when Old John controlled him, and told me that such was the fact; that he knew he could relieve the patient, but that the spirit friends of the latter desired to have him join them, as he had no further work to accomplish in this life, was well prepared to enter spirit life, and was unhappy in certain relations here, and so they prevented his doing anything for him. The gentleman died within two days thereafter.

Sometimes, on the other hand, the strong affection and will of earthly friends become obstacles, and delay the departure of the spirit. An estimable lady, an intimate friend of mine, when dying, exclaimed to her weeping sister: "O Nancy! don't hold me back; I want to go to mother!"

A few years since the three sisters Cary were living together in New York. Elmina first died. A few years thereafter Alice passed away, leaving Phœbe apparently in robust health, but she soon followed. Remarking upon the illness and death of the latter, the *Christian Union* of August 9, 1871, said: "Phœbe was in many respects a contrast to her sisters. There seemed to be more iron in her mental as well as in her physical composition. . . . In brief, she was a hearty, wholesome woman, and would have been esteemed by all the world, as well as those who knew her best, in body, mind, and soul, robust. . . . But a change was in preparation. A shadow unseen was creeping toward her. . . . She had based all her most deliberate calculations on the expectation of many years of life, and yet when friends and physicians spoke hopefully to her of recovery, she replied that she knew of no reason why she should not recover, except that she neither found, nor could excite, any desire in herself to do so, and this she said with a sort of wonder. To a friend she remarked: "Alice when she was here always absorbed me, and she absorbs me still. *I feel her constantly drawing me.*" She is now one of those of whom she wrote:

"The vail of flesh that hid,
Is softly drawn aside,
More clearly I behold them now
Than those who never died.

"Who died? What means that word,
Of men so much abhorred?
Caught up in clouds of heaven to be
Forever with the Lord."

We worship God and pray to Him for His blessing and grace.

We invoke the intercession of the saints, and pray God that through them He will impart to us like purity, love, and strength. We know them to be endowed with a larger and more expanded spirituality than we possess, and to exist in closer relationship with the Source of all power, wisdom, and love. We are weak, while they are strong. We are surrounded and hemmed in with the temptations and defilements of earth-life, while they enjoy the happiness and freedom of an exalted existence. They have experienced, and still remember similar trials to those which beset us, and have passed to a superior plane where they can estimate their force with impartiality, and with the warmest sympathy for us in our weakness and suffering. Having the power to assist us, and knowing their desire to do so, what more rational and becoming than to ask their assistance, and especially when we further know that the desire and request on our part increases their ability to help us. The child looks to the parent, the weak to the strong, the inexperienced to those of experience for counsel and advice, for direction and assistance. We are children in knowledge; we are weak and inexperienced. We need counsel and assistance, and when we are blest with powerful and wise friends who stand ready to aid us, is it wise or prudent for us to disdainfully reject the proffered aid, and continue to blindly grope and stumble when our paths could be made plain and clear? I think not. We should highly appreciate the beneficent provision of the Divine Father, through which we can obtain comfort and strength from this source in our difficulties, and joyfully and thankfully avail ourselves of the means thus furnished by Him; and those who have the full knowledge and proper appreciation of this great privilege, can only view with eyes of pity those who in their blindness are unable to perceive how fruitful of good the ministry of angels is to man.

That professed Christians, who believe in the Bible as the word of God, should reject the doctrine of spirit communion, and deny the daily fulfilment of the promise that "He shall give His angels charge concerning thee," is indefensible—inexcusable—when that volume, from Genesis to Revelation, is replete with the teachings and proofs of this communion, of this watchful care and guidance. All that we claim as substantially true can be as well proven from the records of the Bible as from the observation and experience of men in the present age, provided the Bible narrations of spiritual manifestations be admitted as authentic and reliable. We there find that both good and evil angels or spirits exist—that both have had intercourse with mortals—that good angels minister to men's necessities—that dark spirits tempt to evil—and that every man determines by his thoughts,

actions, and desires, which class of these he will have for his helpers, advisers, and associates. Choose ye between them.

“ I feel their touch upon my hair,
 Upon my cheek and on my brow;
I know that they are everywhere,
 That they are with me even now.

“ The air grows softer as they move,
 The day seems brighter when they come,
And all my soul melts into love,
 And longs for its immortal home.”

CHAPTER XV.

DEATH.

"And there shall be no more death."—*Rev.* xxi. 4.

Sic itur ad astra—Thus they ascend to the skies.

HOW differently is death viewed by different minds. To the true Christian death should be the harbinger of a glorious existence, a complete and final release from all his trials and sufferings; the prelude to eternal happiness. To the worldling it is the mournful termination of all his false and fleeting enjoyments; of the gratification of pride, vanity, and self-love, and he is unable to comprehend the possibility of any existence beyond which can afford happiness at all comparable to the unreal, unsatisfying pleasure he endeavors to persuade himself he enjoys here.

To the unbeliever in a future state, death is the finality; the end of all things; the vortex in which he is to be engulfed; the final drop of the curtain, to which succeeds blank annihilation.

It is not necessary to inquire which of these is the happiest belief, for all, or nearly all, will agree that a continued joyful existence is what every soul desires, even though from want of conclusive evidence its certainty may be denied. The real question is, What is death? Is it the destruction of all that constitutes the man, or is it simply a change through which the real man attains to a higher plane, by which he becomes emancipated from the ills of flesh, and whereby he finds full and perfect exercise for all his faculties? Is it true or false that "Then shall the dust return to the earth, as it was, and the spirit shall return unto God, who gave it?" and that "God will redeem my soul from the power of the grave, for he shall receive me." Can the Church answer these questions? Has it the direct proofs? If so, from whence? Surely not from the inhabitants of "that bourne from whence no traveller returns," for their testimony in our day it rejects; but we offer this testimony, and we can establish its validity, for we have seen with our eyes, have heard with our ears, and, like Thomas, have felt with our hands the spiritual flesh and blood of those who bear to us their testimony, and the burden of their song is:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1 *Cor.* ii. 9.

To us this is joyful tidings, and our desire is that it may be borne to all who are stricken with affliction, who are wandering in the desolate fields of material and theological darkness and error, and that it may be freely accepted as a portion of the gospel of Jesus, and of the truths revealed through Spiritualism—without money and without price—and that all may be brought to understand that "there is no death," in the sense in which it has generally been regarded.

"Death is but a friendly stranger
That unlocks the golden door,
Bids us pass the darkened portal,
To the bright celestial shore.

"Death is new-born life expanding—
Reaching upward for the goal—
Breaking from its rusty fetters,
To the freedom of the soul.

"Death is heaven's appointed angel,
Who invites us to explore
Richer landscapes, purer pleasures,
Fadeless as the evermore."

—BARLOW.

Death ensues from old age ; from disease ; from accident, and violence, when the bodily functions have ceased, and when the indwelling spirit can no longer use the body and its organs as an instrument, the magnetic relations between spirit and body being severed.

This change is principally a chemical change. Ordinarily, when death commences its work, the law of magnetic attraction between the physical particles operates with constantly diminishing force. The aura passes from the extremities and centres in the region of the heart, and thence passes to the brain, and when the electrical force predominates over the magnetic attraction the spirit is released, and issues from the body. The change is as natural as passing into sleep, and the awaking to consciousness in spirit life as natural as awaking from slumber. Death is but entering upon a true and free existence, an enlargement of the field where all the spiritual faculties can find room and scope for their exercise.

When old age approaches the vital energies diminish in force, the machinery they impel no longer runs smoothly, the joints and

grooves work with difficulty, the very substance itself contracts and withers and every movement is accomplished with undue friction, and the vital impelling force apportioned to the requirements of a harmoniously working organism, when in its prime, is unequal to the task of keeping in motion an imperfect, worn-out organism. As the vital power decreases, the mind, which is dependent upon the physical brain for its manifestation in this life, gradually loses its ability to express itself clearly, and there is an apparent loss of intellectual power; but the loss is only apparent, and is dependent upon the wasted changed organism of the brain failing to properly reflect the purposes of the soul within. The body is now no longer a suitable instrument for the use of the indwelling spirit, the magnetic attraction between them ceases, and the liberated spirit takes its flight, leaving behind an empty casket. These are the causes and processes of death in old age, and this mode of passing away is the natural, and therefore preferable one, for the reasons: first, that our earthly ties—social, moral, and physical—are gradually weakened and finally severed without regret, and we are free, upon our entrance upon the next stage of existence, to direct our undivided attention to the requirements of that life, it not being distracted to objects and relations in this; and secondly, because our earthly experience is accomplished. This is desirable for the rounding of our spiritual natures, and it is better and easier to perfect it through direct relations to circumstances and things here, than through the teachings of spirits of greater experience, and perhaps higher intelligence, or by observation, attended with difficulty, of the experience of others in earth-life after we have left it.

The prevalent idea that persons dying suffer greatly, is a mistaken one. There is no bodily suffering attendant upon the separation of the spirit from the body, or the processes of natural death. Suffering may be present while sensation remains, but here it is dependent upon disease, or disorganization, or derangement of the system, and is rarely greater in the latter stages than in the first, and generally diminishes, sensation becoming less acute as death advances, so that death, in its progress, so far from being the cause of bodily suffering and pain, really overcomes both.

Dr. Johnson truly said: "Nature is merciful; 'tis the unwilling soul that makes death painful." In March, 1874, Gerald Massey lectured at Grow's Opera Hall, in Chicago. In the course of his lecture he said that before his wife passed away to the spirit-side, he made an agreement with her that raps should be made upon the clock, where none had sounded before, and subsequently to her de-

cease raps were heard there in abundance. On his first sitting with the medium, Home, a spirit took possession purporting to be his wife, and said : " Oh Gerald, when I turned on my left side to pass that night, and had got through, I could not believe it, I kept on talking and thought you had gone suddenly deaf, as I could not hear you answer me." " That was exactly what had occurred with me," said he, " on this side of death. I had kept on talking, and she did not hear. I have no doubt but that truly represents the continuity of consciousness in death. There is no death ; there is no break ; no cessation of motion ; it is like the top when we say it sleeps—that seems to stand still when it spins perfectly."

Death has no power over the spirit, it simply changes the conditions of existence, not existence itself, and its powers are neither increased nor diminished, but they are exercised in greater perfection, with greater freedom, and in a wider field. It is truly the second birth, and only through it can any man enter the kingdom of heaven.

To the unenlightened mind death is an incomprehensible, unalloyed evil. To the Israelites it was held up as the crowning punishment for their accumulated theological, political, and social sins. To the early Christians it became shorn of its most appalling features, and by many was considered in its true light of being but a translation to a higher and better life. Many Christians of the present day entertain these views, and are made happy by the consciousness of their truth, but by far the greater number still regard death with nearly the same fears and hopelessness that the ancient Hebrews did. The certainty of death, and the dread uncertainty of the nature of the process ; the apprehended suffering, and still greater apprehensions of the dark future beyond, render its contemplation by them in the highest degree unpleasant, and as a subject of conversation is generally avoided. Thus, in ignorance of its true character, the great majority of mankind have always regarded it, and now regard it with dread and apprehension. It has remained for modern Spiritualism to correct these fearfully erroneous views ; to remove the odium which has ever attached to its character, and to elevate it into a beautiful provision of a benevolent Deity, whereby poor weary humanity is enabled to cast off its oppressive load, and freely and joyfully exercise its liberated faculties in the blissful regions beyond.

" Life is real, life is earnest,
And the grave is not its goal,
'Dust thou art, to dust returnest,
Was not spoken of the soul."

It is to the erroneous teachings of the Church that very many of those who tremble at the contemplation of death owe their fears and apprehensions, and to Calvinism especially many are now largely indebted for their fearfully false ideas upon this subject. From the "Larger Catechism" of the Presbyterian Church, published by its American Board of Publication, I transcribe these questions and answers, as I find them on page 230 of that work :

"Q.—Shall all men die ?

"A.—Death being threatened *as the wages of sin*, it is appointed unto all men once to die, for that all have sinned.

"Q.—Death being the wages of sin, why are not the righteous delivered from death, seeing *all their sins are forgiven* in Christ ?

"A.—The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it, so that although they die, yet *it is out of God's love* to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon."

Here death is declared to be the wages of sin, and this punishment is apportioned to all, for all have sinned ; but the second question is one that naturally arises : "Why are not the righteous delivered from death, seeing all their sins are forgiven in Christ ?" The answer is not satisfactory, for when it is said in reply that the "righteous shall be delivered from death itself at the last day," we might perhaps be justified in saying that quibbling is resorted to, for assuming that the day of judgment is here meant, only the comparatively few then inhabiting the earth can escape death, while the great mass of mankind, including all the righteous, have previously suffered it—have suffered the penalty of sin which Christ died to atone for. If it is the meaning of the text that the dead shall all be delivered from their graves, this again cannot affect the fact that they have all once died.

Then again it is said : "And even in death are delivered from the sting and curse of it." If by this it is meant that the righteous possess any immunity from that which is disagreeable or fearful in death, or, in the words quoted, "from the sting and curse of it," then I can only say that all extended experience and intelligent observation contradict the assertion, and when it is further said that "although they die, yet it is out of God's love," there is such an evident self-stultification, such a direct contradiction of the former declaration, both in terms and meaning, that further comment would seem to be needless.

If death was originally decreed as the wages of sin, and if Christ

offered himself as a sacrifice for sin, then those who avail themselves of his atonement should be exempt from death, otherwise his sacrifice was in vain ; but we know that death comes to all alike, and is equally terrible to the Christian and the sinner. The former dies of painful diseases, from accident and violence, in fact from precisely the same causes that induce death in the most wicked. If death is the capital punishment of the wicked, why are the righteous also subject to it ? What we understand by the term punishment is suffering inflicted for errors or crimes committed. This is easily understood and accepted ; but if the same penalty were to be inflicted upon the innocent, or those whose offences had been condoned, we would certainly perceive its injustice, and we would be justified in presuming insanity upon the part of the authority inflicting it. It is said that Christ died for the sins of all. If this be true, then death can no longer be the wages of sin ; but even limiting the benefits of his death to those who accept him as their Saviour, then these have no sins to answer for, and death in their case cannot be the wages of sin ; but we know that it comes impartially to all. That which happens to all—the righteous and sinful—cannot possibly be sent as a punishment—at the worst it can only be a misfortune.

All this shows how much more difficult it is to bolster up error than to support the truth. One great reason is that wise and good spirits, or angels, are always ready with their powerful assistance to advance the truth, while error can only command the assistance of very imperfect or ignorant spirits, whose promptings, like the intermeddlings of mischievous persons, only mar the work they attempt to aid.

Not only did Calvin leave these erroneous and fearful views of the nature and office of death as a legacy, which the Presbyterian Church especially has appropriated and perpetuated, but Luther's conception of the subject was equally erroneous, for in his *Table-Talk* he says : "It were a light and easy thing for a Christian to suffer and overcome death, if he knew not that it were God's wrath." And were not the sentiments of both these great reformers in respect to death in a large degree dependent upon their uncertainty as to what was to be their state beyond it ? I believe this unreasonable dread of death mainly arises from this uncertainty, and as death is the termination of this life, and something certain and real, their apprehensions in a large degree settle upon death itself.

Like these two eminent men, no doubt Job had a great dread of death, though he does not distinctly declare it, but with his gloomy conceptions of the next life this would follow. He was one who of

all men should, at least at one period of his life, have welcomed it as a boon, but hear what he says :

"Are not my days few? Cease, then, and let me alone, that I may take comfort a little before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."—*Job* x. 20-22.

How many there are to-day, who if they should attempt to express their views of death and the grave, would in the end confess that Job's statement of the case is a better and more correct résumé of their belief than they themselves could furnish. The Vicar of St. James' Church, Notting Hill, England, lately preached a sermon on "Death," and judging from the effects that followed, he must have drawn a picture and expressed ideas at least as sombre as Job's. "The effect was so great that several ladies, overcome with terror, were carried out of the church, and the excitement grew so intense at last that the service had to be stopped before the sermon was finished." How different are the results of the teachings of our beautiful faith upon this subject.

Many good men confess to views and apprehensions very like those of Job's, as the Rev. Dr. R. W. Hamilton does when he says: "Our general and lesser conceptions touching the dead are that they have perished." And science says: "Death is a cessation of life." This is all that science attests; all it knows of the great change, and this is precisely what the earliest survivors of our race discovered without the aid of science. What more does speculative theology now know?

With such confused, uncertain ideas of the life that death opens upon, it cannot be a matter of surprise that above all events occurring to us death should to many minds be not only the most mysterious, but that with it should be associated the worst apprehensions, and the gloomy desponding words which escape the lips and hearts of the sorrow-stricken mourners, are only equalled by the doleful strains of the teacher of divine things—of him to whom the mourners look for consolation and hope in this their great affliction. Is not this because the modern Christian, walking only in the light of men's wisdom, finds no solid ground upon which to stand? He peers wistfully into the future, and vainly strives to discern some convincing proofs of immortality. A vague idea of heaven flits through his mind, but the conception is so weak, the outlines so obscure, that his faith seems to fade into the awful depths of the mystery he is vainly trying to penetrate. Tell him "that to die is gain," and the words fall upon his ear like the idle wind.

Dr. McCosh is president of Princeton College; an exceedingly able, sound, Scotch Calvinist, and this seems to be his mental condition, judging from his address at the funeral of a Mr. Prior, a young man of great promise and excellence, who suddenly and recently died. In the address the reverend gentleman said:

"I do not know that in my lengthened life I have ever been in a position in which I felt greater difficulty in speaking than I do on this day of *cloud and darkness*, and trouble and rebuke. I feel as if instead of speaking to men it would be more appropriate in all of us to be speaking to God. I feel as if I could go into his presence and say, '*Let me talk to Thee of Thy judgments.*' It may be presumptuous, but I feel as if I could venture to say to Him: '*What is the meaning of this dispensation?*' and yet when we thus talk to God of His judgments, His only answer may be: 'Put trust in Me. What thou knowest not now, thou shalt know hereafter.'"

The feeling expressed in the above words, and throughout the address, does honor to the heart of Dr. McCosh; but do not these words produce the conviction that the speaker realizes little of the future life, and has the frailest hold upon it, and hope for those who enter it, and, like the majority of those he addresses, is groping almost hopelessly amid the mazes of speculative theology. A certain single passage from the inspired volume should be sufficient to dissipate at least a portion of this gloom from a Christian's mind. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." If the Doctor believes this to be true, he must believe that the deceased young man, whom so many mourned, is far happier than he was on earth, and if so, how can he say: "I feel as if I could venture to say to Him, 'What is the meaning of this dispensation?'" The consoling truths expressed in such simple and forcible language in the above passage, every intelligent Spiritualist appreciates; but they have all their sweetness embittered in the minds of strictly dogmatic thinkers by the erroneous teachings of semi-barbarous priests, who lived thousands of years ago, and which are still bearing bitter fruit in Christian churches. Faith alone is the foundation upon which the hopes of nearly all Protestantism rest. Rev. Dr. Chapin, the eloquent Universalist preacher of New York, appears equally with Dr. McCosh to be unable to impart living hope, through faith, to others. In addressing the mourners at the funeral of the wife of Horace Greeley, he fairly represented the necessity of the Church to rely alone upon hope, through faith, in the absence of the assurances which the revelations of Spiritualism furnish. He then said: "It is only by simple

faith that we can overcome the trials of life ; that sublime faith which could take the cup of bitterness and say with a smile of patient love : ' Father, not my will, but Thy will be done.' It is this faith which will give its consolation in that terrible aftertime when the mourner comes to realize the thought that the loved one was gone, and will come back to us on earth no more."

In his position this is proper advice for Dr. Chapin to give those who are content to have their reasoning done by others ; but what has he to offer to those of the mourners who do their own thinking, and who cannot as reasonable beings accept the future on faith alone.

Here is a lament in the same strain :

" For none return from those spirit shores,
Who cross with the boatman cold and pale ;
We hear the dip of the golden oars,
And catch a glimpse of the snowy sail,
And lo ! they have passed from our yearning hearts ;
They cross the stream and are gone for aye.
We may not sunder the vail apart,
That hides from our vision the gates of day."

They do return ; they are not gone forever. The spirit of ignorance and gloom inspired the above lines. They have been returning in all ages. They return in multitudes to-day. They are all around us, and thousands of the most intelligent members of the churches have seen and touched them, and heard them speak. They do return ; and all these churches will soon acknowledge it, and this, the most important truth that has ever blessed mankind since the fabled Adam existed in Edén, will be established as an orthodox fact, and upheld by orthodox faith and teachings.

As before remarked, it is well for those who have no knowledge of the life beyond, to rest their hopes upon whatever faith they may possess ; but how few possess this faith in any considerable degree, and can rise to a state of confidence and resignation in the assurance that God doeth all things well ; and what a comfort it would be to the stricken heart to hear from the spiritual lips of the departed that they still live—that they are not dead—that they frequently visit their earthly friends and homes, and pour the balm of consolation into the hearts of the despairing mourners ; and notwithstanding Dr. Chapin's reiteration of the venerable orthodox error that they " come back to us on earth no more," they do return to us, and dry our tears with the assurance that God in His love has provided a means of communication between them and us.

" So we fold our hands, and we close our eyes,
And we strive to forget our pain,
Lest the weak and the selfish wish should rise,
To ask for them back again.

" The swelling tide of our grief we stay,
While our warm hearts fondly yearn,
And we ask if over that shining way
They shall nevermore return.
Oh, we oft forget that our lonely hours
Are known to the souls we love,
And they strew the path of our life with flowers
From that rainbow arch above.

" We hear them call, and their voices sweet
Float down from that bridge of light,
Where the gold and crimson and azure meet,
And mingle their glories bright.
We hear them call, and the soul replies
From the depth of the life below,
And we strive on the wings of faith to rise
To the height of that radiant bow."

—DOTEN.

Thanks to the Infinite Father the *lonely grave* has no more relation to us than has a depository of our cast-off apparel, and we no more descend to the one than we follow the conditions and fate of the other. Death is but the crowning of life.

There are two lines in the verses just read that have a more extended meaning than at first view would appear :

" Lest the weak and the selfish wish should rise
To ask for them back again."

It is not only weak and selfish to ask for them back, to leave their bright abodes and return to this life of care, of suffering, and strife, but our unrestrained grief for what we suppose to be their loss always attracts them to, and often holds them within the sphere of our own melancholy thoughts, and their happiness is alloyed by the bondage our grief imposes upon them, nor can they escape until the mourner himself throws off his sadness and melancholy. There are few facts in Spiritualism better established than this, and it should be known and regarded by all, so that they shall not inflict pain upon their departed friends through the indulgence of selfish grief.

Thousands have passed through the experiences of death, all but the final issue of the soul from the body, and have recovered to relate them to others ; and many of these persons have described their sensations as pleasant, even delightful, aside from the groundless fears

sometimes accompanying them, and their testimony confirms the remark of Lord Bacon that "It is as natural to die as to be born, and to an infant, perhaps one is as painful as the other."

When dying, the celebrated William Hunter said: "If I had strength enough to hold a pen I would write how easy and delightful it is to die."

The last words of Schiller were: "Many things are growing plain and clear to me."

Montaigne met with an accident which rendered him senseless, and in one of his essays he describes his sensations upon first recovering consciousness. "Methought," says he, "my life only hung upon my lips," and I shut my eyes to help to thrust it out, and took a pleasure in languishing and letting myself go."

Dr. Adam Clarke, the distinguished Bible commentator, when young, was swept from his horse by the surf and was drowned, but was subsequently thrown upon the beach and finally recovered. He describes his sensations as pleasant, as have most of those who have been resuscitated after drowning. In May, 1873, a terrible accident occurred at Dixon, Illinois, the iron bridge at that town across the Mississippi giving way while hundreds of persons were upon it witnessing a baptism, many of whom were precipitated into the river. A correspondent of the Chicago *Tribune*, writing of this accident, relates the experience of one of the sufferers, Dr. Hoffman, who said:

"When I sank I was still sensible of the surroundings. I went apparently very close to the bottom. The current rolled me over and over, and my hands frequently came in contact with the gravel. I could feel the water running down my throat and in my ears, and all at once experienced the most delightful sensations. I seemed to be at peace with everything, and perfectly happy. My whole life passed before me like a flash of lightning, the events appearing in sequence, the most prominent appearing to be indelibly impressed upon my mind. Circumstances I had forgotten appeared vividly, and I did not want to be disturbed. I should have preferred to remain where I was. While in the midst of a beatific reverie, thinking what my wife would do if she were saved and I drowned, I felt a hand on my shoulder. I was pulled out and placed on a rock. I was almost insensible, but gradually came to myself. Oh, how sick and wretched I felt. . . .

"I was greatly astonished at the number of events that passed through my mind while under the water. Nothing that occurred during childhood was evident, but everything since I was about nineteen years old appeared before me as if photographed. The sensa-

tion I experienced while the water was going down my throat was not unpleasant. It seemed as if I was going on a journey, and was surrounded by all kinds of beautiful things. While on the rock I felt very bad and desired to be let alone. The sudden transition from the beatific state in the water to the dry land seemed to have a bad effect, and made me indifferent to what was going on around me. Several people came to me and wanted to take me home, but I told them to let me alone, I was so miserable. The corpse of my wife was found after she had been in the water about three hours. It is said that Mrs. Hoffman's countenance was lighted up with a life-like smile, so peaceful and suggestive of such pleasant thoughts when dying, that everybody's attention was attracted to her."

And what are the first emotions of the liberated spirit? These must be as varied as their conditions; surprise, pleasure, disappointment, confusion, and to some ecstatic delight, dependent upon the previous belief or unbelief, and moral condition of the spirit. The tender infant is often affected as it was at its introduction to earth-life. An intelligent spirit speaking in reference to this subject, said:

"The birth into the higher life, and specially with infants, is similar to the birth into this world; and when first their brows are fanned by the foreign, unknown airs of the spirit-world, their natural impulse is fear. They cry out through fear. They often cry for the mother-love from which they have been materially separated, but they are speedily gathered in that beautiful land by loving, sympathizing souls, who have need of just such buds to nourish them into a higher life—who would care for their wants, and minister to their needs. The mother-love could scarce do more for them than is done by those who become their spiritual mothers in the better life."

Not long after the decease of a near relative, I was told by a spirit friend, through Dr. Kenney, that when he died, immediately upon the extinction of his breath, as his spirit friends, who had removed a short distance from him in anticipation of the event, were attentively observing him, he in spirit form suddenly stood beside his deserted body. The transition was accomplished so suddenly they did not perceive his emergence from the body. At this instant his mother advanced and cast over him a loose robe and joyously embraced him, he recognizing her, though greatly bewildered at finding himself in her presence, and amid such surroundings. In a few minutes, when his surprise had slightly abated, his other friends one by one advanced, and upon recognizing them there were mutual embraces and renewed expressions of joyous surprise on his part. Soon after they soared upward with my friend in their midst.

Hudson Tuttle is one of the most reliable mediums now living, for communications from spirits of high intelligence, and the following was given through him as we find it in Mrs. Emma Hardinge's *American Spiritualism*.

It is the narration of the sufferings of a distinguished soldier upon the field of battle, and of his first experience upon his translation to spirit life.

"A darkness came over me. I felt the earth strike hard against me. I had fallen. Where and how I was wounded I could not tell. I was in no pain, but I could not move. After a time the strange ringing left my ears, the mists cleared from my eyes, I saw dimly, but enough to know my friends were gone and the enemy were all around me. Then keen pains shot through my limbs. I knew I was injured, but not mortally wounded. After the battle, when the field was searched for the wounded, I should be cared for, kindly tended, and then sent home on furlough. A sunny face would meet me at the gate. The dear remembered home would shelter me, loving hands would be busy about me, and darling little ones climb my wounded knees and cling around 'poor papa's neck.' Ah! what joy, what ecstasy! A thousand thoughts like these shot through my mind like gleams of sunlight.

"Then I heard the hoarse voices of fierce combatants; they had made a stand directly over where I lay. Our soldiers fought desperately as they retreated, and many a pursuing enemy fell on their track. One was aiming his piece directly over me, when he was struck dead. He fell across me. I endeavored to move so as to shake off the dreadful pressure from my chest, but I was too weak, I could only suffer and think. Others fell thick around me. One lay heavily upon my aching feet, but intolerable as was the pain of this added weight, I was only pinned more closely to the earth; I could not move. The combatants had moved on, their voices had died off in the distance and I lay helpless in the midst of thousands of such wrecks as myself. Thoughts of the dear home far away, the beloved ones who were watching and waiting for me amidst the quiet green hills of Vermont, mingled with the horror of laying there in the midst of that ghastly battle-field with the dead weight that crushed me growing heavier with every breath. It was like some horrid nightmare. A corpse resting its cold weight on my breast, a corpse pressing on my bleeding limbs. Night came on, and with it the rain. Darkness impenetrable in the physical world, and oh! what unutterable darkness in the mental. In the great rifts of the black heavens there were awful flashes of lightning, and bursts of thunder, in the midst of

which I heard the groans of the wounded as they lay in the pitiless rain.

"When the morning came I was almost unconscious of life. I remember watching the light breaking in the gray east, my head rested on that side, and I was too weak to turn it, or else it had become stiff in the rain.

"As it became light I heard the rolling of artillery, then the fierce booming thunder of the battle renewed. I heard the crash of the rumbling wheels, the tramp of the war horses, I knew they were coming towards me, and the horrible fear came over me lest I should be trampled under foot, crushed, maimed, ground into the dust! I endeavored to shout and tell them I was not dead, but I could not even whisper. On they came, maddened and reckless by the spirit of the war. The iron-footed horses were on me, almost; but no—they passed me, but now the dreadful wheels approached! I saw them coming; one was directly over my eyes. That was the last I remember.

"All was perfect silence. The sounds of war were all hushed. I think I must have been in perfect, dreamless slumber, for I felt, heard, and saw nothing. When I awoke I was well, peaceful, happy; John was standing near me, apparently in perfect health. 'You here?' I asked in astonishment, 'I thought you were dead.' 'So I am,' he replied, 'at least I have lost my mortal body, but you plainly see the body is not all there is of a man, for my body is as you say dead, yet I exist.' 'Surely,' I answered, 'I have dreamed or else am dreaming.'

"He smiled as he replied, 'Not so, but you too are dead.' Our conversation lasted some hours before I was fully convinced I was really dead, though free from pain, and the horrors of the battle-field over.

"Since then I have watched the advent of many spirits on the battle-field. The emotions they manifest are as various as the dispositions they bore in life. Some arise from the body perfectly bewildered, others filled with unutterable hate, and only inspired with the desire of vengeance on the foe. Many meet dear friends who await their coming and hover round their departing spirits. Guardian spirits stand ready by the side of all to conduct them to the land where wars shall cease forever.

"I once observed two northern and southern men charge bayonets and mutually kill each other. As they arose to this sphere they stood casting looks of hate at each other, but by instant spiritual instinct perceiving that in their immortal bodies they could no longer injure one another, they turned slowly away, repelled by that principle so

cogent here, that we cannot approach those we hate, nor quit those we love."

I have given the above narration entire, for the reason that it is a graphic description of death on the battle-field, and of the subsequent experiences of the spirit upon entering the spirit-world, by one who had passed through the events and scenes he describes. It is a rational description, strictly in accordance with what is now known of death and the first conditions of spirit existence thereafter, and beside I have the most perfect faith in the accomplished and reliable mediumship of the gentleman through whom the communication came.

This is not the place to expatiate upon the visions of beauty that open to the view of the virtuous upon their advent to spirit-life, nor upon the cheerless prospect that presents itself to the gaze of the worshippers at the shrines of mammon and sensuality ; upon the supreme happiness of the former upon the realization of the perfection of their spirit-home, and of their consciousness of their capacity to appreciate and enjoy it, and upon the chagrin and disappointment of the latter upon their discovery that all their earthly treasures are to them forever lost, with no heavenly riches to compensate ; forever deprived of means of sensual enjoyment, while the memory of former gratifications still burns within and haunts them. To these death is in one sense the enemy, for it deprives them of the opportunity for the gratification of selfish indulgence, and casts the unclean spirit stranded upon the shores of eternity, where it is compelled to commence and prosecute the tedious and sad work of purification through continued and laborious efforts, to which it has not been accustomed, but yet which are essential to its progress, as through this means alone can it rise to the enjoyments that ever await the virtuous and good.

The fear of death is the fruit of ignorance and false teachings, and it is found that as correct views of the great change are obtained through the light of Spiritualism, this fear invariably diminishes and is soon dissipated, and death is no longer the grim monster the world has regarded it, and to-day thousands in this light view it with calmness and hope as the beneficent provision for the termination of all earthly ills, and the commencement of eternal happiness.

And what a blessing it is for one to be free from the baleful effects of the teachings of old theology upon this subject ; to be able to view the approach of death not only without apprehension but with pleasure, and what a heavenly privilege to be able at the couch of the sufferer to confidently and knowingly assure him that his fears are groundless ; that death is really and surely an angel of light and mercy, and not the un pitying remorseless enemy that he has been taught to

believe. Even young children can be taught to view death without fear by impressing their tender minds with the beautiful truths of angelic ministry and love.

"I was greatly pleased," says Dr. Thomson, "with a little incident at a mother gave me the other day. A child lay dying. Feeling unusual sensations, she said 'Mamma, what is the matter with me?'

"Mother.—'My child, you are dying.'

"Child.—'Well, mamma, what is dying?'

"Mother.—'To you, dear child, it is going to heaven.'

"Child.—'Where is heaven?'

"Mother.—'It is where God is, and the angels, and the good men made perfect.'

"Child.—'But, mamma, I am not acquainted with any of those, and do not like to go alone; won't you go with me?'

"Mother.—'O Mary, I cannot. God has called you only; not me, now.'

"Turning to the father, she asked the same question. Then piteously to each of her brothers and sisters, she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying: 'You need not go with me; I can go alone. I have been there, and grandmamma is there, and grandpapa is there, and Aunt Martha.'"

The true Christian, like the dying swan, should warble his sweetest notes in achieving victory over death. It is but a step in the progress of life, an advancement to a higher plane, where every faculty is exalted, and where every means of observation and of communication are widened and extended. It is simply the natural process by which the spirit is released from the material body, as the young bird finds freedom through the rupture of the shell. Life ends in death, and death in life; the circle thus perfected can never more be broken. The spirit of my deceased son, through Mr. Flint, very truly said: "Father, the cross of our earth life, death, the hard task-master, is the sweetest messenger that is ever folded to the arms of man. It is the key that opens the beautiful gate of immortality. Yes, it is the sweet bird that warbles 'Henceforth thou art free.' Father, death is only the name given to the issue of the soul from the body."

The portals of death open upon a land bathed in the effulgence of eternal light, and not upon the sunless realms of the grave. It is but the fall of the curtain after the last act of the drama of life; soon it is again raised, when our astonished eyes are permitted to feast upon the delightful, unfading realities of the spirit-world. No more

will the curtain fall to conceal those ravishing scenes. We are thenceforth with those who act glorious parts; we become companions of those radiant beings whom heretofore we have viewed only through the mists of earth.

Death bridges the chasm between earth and heaven. It is the passage from a land of mists and tears to one of eternal sunshine—from a land of gloom and sorrow to one of beauty and gladness. It is only through the portals of death that we can enter into the enjoyments of life. The weary traveller should as soon think of dreading the blessed slumber that refreshes him, as the pilgrim through this wilderness of care and trouble the welcome sleep of death. It is simply laying down the burden of earth-life, and arising emancipated and free to breathe the celestial atmosphere of a glorious existence.

“O, ye sorrowing ones arise,
Wipe the tear-drops from your eyes;
Lift your faces to the light,
Read death's mystery aright;
Life unfolds from life within,
And with death does life begin.”

Death, the dark king of terrors, is being shorn of his sceptre, and soon an angel of light and mercy will be enthroned in his stead, whom we will crown with laurel and myrtle, leaving the gloom of the cypress for the unhappy few who still believe in Death.

“Oh, what is death? 'Tis a fleeting breath—
A simple but blessed change;
'Tis rending a chain, that the soul may gain
A higher and broader range.
Unbounded space is its dwelling-place
Where no human foot hath trod,
But everywhere doth it feel the care,
And the changeless love of God.

“Oh, then though you weep, when your loved ones sleep,
When the rose on the cheek grows pale,
Yet their forms of light, just concealed from sight,
Are only behind the veil.
With their faces fair, and their shining hair
With blossoms of beauty crowned,
They will also stand with a helping hand,
When you shall be outward bound.”

—DOTEM.

CHAPTER XVI.

THE SPIRIT-WORLD.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—*Rev.* xxi. 4.

SIMPLE in form of expression though these words are, yet for impressiveness there are few passages in the Bible that can compare with this. It cannot fail to touch the tenderest feelings of all, for to each is apportioned suffering and sorrow in this life, and to feel an assurance that when we pass beyond we shall leave all this, should be a consolation to every heart. But it detracts from the happiness that this promise inspires when we can believe that it is not for all, but for the comparatively few that this state of blessedness exists. The Church teaches this; is the Church right? We hope not, believe not, and think we can truly say that we know it is in error, for we are almost invariably told by those who have passed to this better land that it is the destined haven of every soul that God has created. Not that all enter upon this happy state immediately after death, but that all who do not shall reach it when through repentance and subsequent progression they have become fitted for its enjoyments.

Persons who in the trance state obtain what they suppose to be views of the spirit-world, but which really are pictures impressed upon their minds by psychologizing spirits, frequently perceive only that which harmonizes with their own preconceived ideas and desires. We do not doubt that John the Revelator while in one of these states perceived a New Jerusalem, a city in the spirit-world which he mistook for the entire spiritual kingdom of God, and which with Oriental extravagance of ideas and expression he describes as we find it in Revelation. He had always observed that the seat of human authority was in a principal city; that this city generally bore a character and appearance corresponding with the greater or less dignity and grandeur of the monarch; and when in his clairvoyant state he sought for the seat of Divine authority, he expected and looked for a city embellished with all that his imagination could conceive as appropriate to an authority and power so grand and absolute,

and he saw, or thought he saw, what he expected, and what he described as a city, square in form, twelve thousand furlongs in each diameter, enclosed by walls one hundred and forty-four cubits in height ; these walls being of jasper, and their foundations "garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl, etc." The twelve gates were each composed of a single pearl, "and the street of the city was pure gold as it were transparent glass" (Rev. xxi. 13-21.) There are still millions who can picture to themselves no different heaven than this described by John, and if we look back half a century we will find that this view most generally prevailed. The old hymn, which I have in my boyhood days joined in singing scores of times, was at that period a favorite one in most of the Protestant Churches, and its description was accepted literally and as authoritatively as any portion of Holy Writ itself. Many will recollect it, and it may yet be sung in some congregations, for all I know.

"Jerusalem, my happy home,
When shall I come to thee ?
When shall my sorrows have an end,
Thy joys when shall I see ?

"Thy walls are made of precious stones,
Thy bulwarks diamond square,
Thy gates are of right orient pearl,
Exceeding rich and rare.

"Thy turrets and thy pinnacles
With carbuncles do shine ;
Thy very streets are paved with gold,
Surpassing clear and fine.

"Thy houses are of ivory,
Thy windows crystal clear,
Thy tiles are made of beaten gold,
O God, that I were there."

It will be seen that the poet has taken the liberty of embellishing the picture drawn by the apostle John, by the addition of turrets and pinnacles, houses, windows, and tiles.

This truly is a material heaven, and it comes with a poor grace from believers in the inspiration of the Bible to object to the materiality of our spirit-world, when the only description that Bible contains

of heaven is more strictly material than ours. Not irreverently I would remark that the last line of the last verse above quoted has the semblance of an aspiration from the soul of a speculative miser, just such as might be supposed would naturally escape him in the contemplation of such vast worldly wealth ; precious stones, diamonds, pearls, all lost in his estimation in their employment as building material, and his longing soul would naturally suggest to him the better use he could make of them in swelling his coffers. I can with difficulty believe that John, the beloved disciple, wrote this description, or that he ever had such a vision, for judging him by the affection that Jesus entertained for him, I conceive him to have been highly spiritual and incapable of such gross conceptions of a spirit-world.

But these ideas of heaven are still entertained by some, for I have just taken up a brief report of a sermon recently delivered in Brooklyn, N. Y., by the Rev. Dr. Talmage of that city, wherein he fully endorses the literal significance of John's description. He said :

"But the splendors of heaven ! These too are beyond all our ideas. John tells us of twelve gates, each gate of pearl, and foundations of jasper, and chrysoprasus, of topaz, and of emerald ; and as we take the telescope from the hand of the apostle and look through it, we see one blaze of amethyst ; a mountain of light ; a cataract of pearls ; a sea of glass ; a city like the sun. Then we look again and see the thrones of prophets, apostles, martyrs, evangelists, of Jesus, and of God—all thrones, thrones, thrones. . . . There *every house is a palace*, every step a triumph, every stroke of the bell a wedding peal, every day a jubilee, and every hour a rapture. . . . Lastly, we have no idea on earth of the songs of heaven. . . . If music is so sweet, and has such power on earth, what must the music of heaven be ? David with his harp will be there, and Gabriel with his trumpet."

This sermon was preached in the Tabernacle, in October, 1872, and we find he believes that in heaven there are walls—at least to one city—with gates, thrones, houses which are palaces, bells, harps, and trumpets ; but what would he say if we should seriously describe to him heaven as having substantial ground for these walls to rest upon ; fastenings and hinges for the gates he describes ; timbers and floors upon which his thrones must be placed ; cottages and temples as natural as, though far more beautiful than those we have here ; real bells which ring joyful peals ; pianos as well as harps, drums as well as trumpets, and sea and land, earth and sky, sun, moon, and stars, gorgeous clouds that reflect the rays of the sun, and again darker clouds which shed their heavenly moisture in gentle showers ; trees, shrubbery, and grass ; beautiful landscapes, silvery streams with grassy

banks, and gardens that once seen by the eyes of a mortal florist would forever quench his pride and interest in earthly flowers. If all these were represented to Dr. Talmage as existing in heaven in all their verity, their substantiality, can there be any doubt how he would receive the statement ; and yet how can all the objects he represents as existing there, and as having been seen with the spiritual eye, be there without being associated with other objects ? Can he suppose that thrones, and bells, and harps, and trumpets, with the walls of precious stones, and gates of pearl, are the only tangible objects there ? Does heaven contain these, and only these ? What does that wall rest upon ? The streets paved with gold, what substance does it pave ? How can the sounds of the harp and trumpet be heard without an atmosphere ? And numerous other questions arise which can only be answered by admitting the probability of everything here also existing there, or that nothing he describes exists there.

Truth is rarely found at the extremes, but like the pendulum at rest, can generally be found midway between them. The grossly material conceptions of heaven which pictures it as a city of gold and precious stones, because these are held in the highest estimation by material minds are, on the one hand, erroneous, while on the other the visionary heaven of the idealist is equally so ; and it has been reserved for the revelations of modern Spiritualism to first instruct us as to the real truth regarding this important question ; and we thus learn that the spirit-world is really substantial, not ideal ; that it is strictly natural, but not gross ; that all our normal spiritual desires will there be gratified, and that all who expect to find gold, and silver, and precious stones, which they will be able to appropriate and use as many do here, to gratify the selfish passions of their nature, as avarice, love of display, or as a means of obtaining in excess that which is in limited supply, and which is necessary to others, will be disappointed ; and in this disappointment, and the consequent unhappiness, in a great degree lies the punishment for the indulgence of those passions here.

Rev. Mr. Giles epitomized the description of the spirit-world in a single sentence, terse and truthful, when he said that "the whole material world is but a model in clay of the spiritual world."

Rev. Samuel Watson, D.D., in his *Clock Struck One*, page 94, very sensibly remarks in relation to this subject :

"While I believe there is what may be called a local heaven, yet I think it will consist more in a state, or condition, than a place. The opinion that some people have of a material heaven seems to be

absurd. They speak of it as a city fifteen hundred miles square, with three gates on each side, with gold-paved streets, etc. They have God seated on a great white throne, and the people worshipping around it.

"Such persons have taken the literal description given by St. John as their ideal, and think if they can only get through the gates they will be perfectly happy. Such persons have very erroneous ideas of God, we think, as well as of heaven. God is everywhere, filling immensity. It is a question whether we shall see God, only as He manifests Himself through His Son, even in the spiritual world. It is time these early, childish notions of heaven were banished from the Church and the world; this dream-like state of existence, this quiescent mode of being, which would produce stagnation. We must have higher conceptions of the future life than those usually entertained, to restore to society a joyful belief in a blissful immortality. We want a picture of the world to come fitted to meet a larger and worthier ideal of the noble powers bestowed upon man."

If the New Jerusalem be not a walled city, of limited dimensions, where the occupation of the saints is the singing of formal praises to God, neither is the place of punishment within the bowels of the earth, where sinners are tormented from death to eternity. If heavenly joys are not restricted to one uniform and monotonous occupation, neither does the punishment of the sinner consist in endless suffering.

The spirit-world exists within the space through which our vision ordinarily ranges. It is a substantial world, too, though not in the ordinary sense a material one, and is much nearer to us than most people suppose. In fact, its lowest sphere is in close proximity to our earth. This is to many an incredible assertion, and few minds can assent to its probable truth until after an examination of the evidence which establishes its possibility. For this evidence the reader is more particularly referred to the chapter on *Spiritualism and Science*.

Spirits reveal to us not only the existence of a spirit-world, but tell us it is divided into spheres. All agree in declaring that there are at least seven of these, and my spirit friends are unanimous in the declaration that there are many more; but confining our attention to the first seven, these are placed one above the other, at unequal distances, together forming a series of belts or zones encircling the earth much as the rings of Saturn encircle that planet, and each adapted to the states of the spirits who inhabit it.

The most intelligent spirits, even when communicating through the best mediums, differ in their estimates of the distances between their

spheres or heavens. Since the first edition of this work was published I have obtained what I have reason to believe is, at least approximately, correct information regarding the distances of the spheres or heavens from the earth and each other. According to these more recent revelations the spiritual sphere immediately in contact with and enveloping the earth, like the atmosphere itself, is termed the earth-sphere, while the first of the zones, belts, spheres, or heavens, which encircle the earth, is termed the first sphere, or heaven, and is distant from the earth about five hundred and fifty miles. The second is distant from the first one hundred miles, and between each of the others, above the second, the distance is fifty miles. This brings the seventh heaven distant less than one thousand miles from the earth, and, provided the distances between the heavens above the seventh are the same as immediately below it, the fortieth heaven should be between two and three thousand miles from the earth.

The spheres, or heavens, to use the words of Dr. Hare, "are concentric zones or circles of exceedingly refined matter, encompassing the earth like belts or girdles. They have atmospheres of peculiar vital air, soft and balmy. Their surfaces are diversified with an immense variety of picturesque landscapes, with lofty mountain ranges, valleys, rivers, lakes, forests, trees, and shrubbery, and flowers of every color and variety sending forth grateful emanations."

These spheres encircle the earth parallel to the equator, and in width are said to extend from sixty to seventy degrees of latitude north, to the same parallels of latitude south.

The spirit-world literally envelops us, and the surface of our earth, for all practical purposes, is one of the spheres, and the lowest of them, for multitudes of degraded disembodied spirits are bound to it by their gross natures, and here continue to exist for various periods of time, and it is properly termed the earth-sphere, while the spiritual zone or sphere removed from and nearest the earth is termed by spirits the first sphere or heaven.

But the first sphere, although the lowest in the order of arrangement, is not the lowest in the order of progression, for this sphere in the American heavens is chiefly appropriated to Indian spirits, and really is a heaven, while the second sphere is the next lowest to the earth-sphere in the order of progression. Spirits term all these spheres heavens, the first being according to their nomenclature the "Indian heaven," and the second the heaven for low white people, or "wicked heaven." It may be best for us to term

--- and second heavens spheres, and all above these heavens.

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THE SPIRITUAL HEAVENS.

The first heaven is five hundred and fifty miles distant from the earth. The second heaven is one hundred miles from the first, and the distance between each of the heavens above the second is fifty miles. The distance from the earth to the fortieth heaven is thus two thousand five hundred and fifty miles.

From the above it will be perceived that the first sphere is practically ignored in its relationship to the white race, and the next step from the earth-sphere, in the order of progression, is to the second sphere, and in this and the earth-sphere all low and depraved spirits are to be found.

There are many openings or passage-ways through the basic structure of the first sphere, for the use of spirits in their visits to and from earth, and these on the upper surface of that sphere connect with avenues extending to the second and higher heavens. When spirits desire to visit the earth they pass through these openings, and simply by their volition are impelled to any spot on earth which they may be disposed to visit, and when they return from earth by a similar exercise of will-power they again pursue the most direct course to either of these openings which they may desire to enter.

Contrary to the opinions of many who believe that spirits can in an instant traverse the spaces between their homes in the spheres and the earth, my spirit friends all assure me that appreciable periods of time are consumed in their movements. My father says it takes him at least two minutes to come from his home in the fifth sphere, and all others in the spheres below this, whom I have questioned upon the subject, agree in saying that the time required for them to reach the earth bears about the same relation to the spaces they respectively have to traverse.

The earth or rudimentary sphere, as before stated, is the abode of the grossest and most degraded spirits, those who are entirely unfitted for the duties and enjoyments of heaven, and here they remain until they acquire, in some degree, more correct ideas of virtue and kindness, when through the law of progression they advance to the second sphere. Until this change takes place they are imprisoned by inexorable law, and the worst among them find themselves either the associates of others equally degraded with themselves, or lonely, desolate wanderers, to whom the rays of the material sun convey no sense of light or warmth, to whom the skies are sombre and cheerless, and the most beautiful earthly objects unsightly and repulsive. It is in vain they seek comfort and enjoyment; their condition renders them insensible to either. Gloom and desolation in the world around them, and sadness and misery within.

In the earth-sphere, also, are a comparatively few spirits who are not so degraded or depraved as those above described, but whose bar to progression is chiefly their gross ignorance. These are not actually miserable, and their stay in this sphere is but temporary. They soon ascend to the second sphere.

Some of the spirits in this sphere have, while in earth life, been so material in their thoughts and views, so entirely absorbed in earthly matters, that their spiritual natures appear to be dormant, and it requires a considerable time after their entrance upon their new life for them to realize their change, and until then they are nearly as insensible to the influences, and even objects and scenes in that life, as if they were yet in the form.

Investigators of Spiritualism are constantly receiving evidence of this. Old John, Dr. Kenney's Indian control, told me that every day he sees spirits who are laboring in their former vocations, as they did in earth life, not knowing they have passed into the spirit world. He had seen one who had been a farmer, and for twenty years after he had died he worked on his farm daily, and returned every evening to his home, where he slept, and at last he became aware of his having died from his wife again marrying, and his unavailing efforts to prevent the marriage. As soon as he realized his condition he passed to the second sphere. He addressed his speech to his wife and others during this time, and failed to realize that they never heard or perceived him. This statement was afterwards confirmed by Big Bear.

Big Bear also told me that he once witnessed a shipwreck. A raft was launched, on which a number of the passengers left the vessel. A while after, the vessel went down, and all who remained with her were drowned. He then saw the spirits of the drowned as they left their bodies, and regained consciousness, direct their course toward the raft, their latest earthly thoughts having been centred on it, and in a short time the raft was crowded—heaped as he said—with spirits who were under the delusion that they would be drowned if they fell off. He said that after a while it seemed to dawn upon the minds of some of them that they were dead, and heard them conversing about their condition, and they all soon appeared to become conscious of their change and successively left the raft, and most of them he thought ascended to the second sphere.

The second sphere in its general character is little superior to the earth-sphere, but the conditions are more favorable to progression. In the third sphere, or heaven, the law of love and kindness is at least partially recognized and observed, and there is an approach to a general spirit of harmony, though human imperfection still asserts its sway. It is a stage in progression, where the grosser elements have been eliminated, where a certain degree of happiness prevails, and the merits of virtue and the true character of vice are weighed

in the scales of knowledge, and where there is a disposition to love and practise the former for its own sake.

The scenery here is quite as natural as that of earth, though more beautiful and varied, and surprising, even incredible as it may seem, its attractions are enhanced by the presence of domestic animals, birds, etc.

From almost the commencement of my investigations, I felt much interest in this question of animals existing in the spirit world, and although the evidence in the affirmative has been nearly continuous I could not until quite recently bring myself to admit its force, but I am now as well satisfied of this as of any other fact in Spiritualism.

Of the many spirits whom I have questioned upon this subject, through different mediums, are my Indian friends Old John and Big Bear. The latter told me, that when living here he possessed two hunting dogs and two horses, and he has them all with him now in spirit life—in the second sphere. He also said that all animals which we term intelligent, enjoy continued existence there, but not animals of the lower grades of intelligence, such as crocodiles and snakes; neither do insects exist there.

I was much perplexed by this statement of the Indian, not being able to solve the questions it suggested. Why should the higher animals only enjoy continued existence? Where can the line of separation be drawn, and what law can fixedly determine this line? I felt assured that much more was necessary to be learned of this subject, and quite as certain that more could be learned, and considered the question of the means to acquire this knowledge, and at last I determined to again apply to Big Bear. I told him I had a favor to ask, a commission for him to execute, one that perhaps would involve disagreeable duties. He replied he would do anything in his power to serve me, and I then informed him of my desire that he would request my friend S——, or some other friend to accompany him to some place in the vicinity of New York where animals are slaughtered, some abattoir, and carefully observe them when the breath left their bodies, and ascertain whether their spirits were released at the same time or after. I explained the object and the importance of this knowledge to me, and earnestly requested both him and S—— to investigate the subject thoroughly, to make their observations at different times, and upon different animals, as it was one that had interested me much. He promised to faithfully perform the task.

About ten days after this Big Bear reported the result of his mission. He said he had inquired of a number of spirits their opinions

in relation to this question, but had derived little satisfaction from their answers. He then informed my father of my request, and he at once sought the spirit of a butcher who in earth-life had been a member of his church; and this spirit told him that animals had no souls, as he knew from having often visited the scenes of his earthly occupation, and he had frequently made observations with reference to this very question. Upon the request of my father and Big Bear he conducted them at once to a slaughter-house, and after some delay they witnessed the slaughter of three animals, and observed them carefully, and no spirits emanated from them.

On the two succeeding days they repeated their visits, and each time their observations were attended with similar results. Big Bear said that at their first visit for this purpose both he and my father were much surprised to observe no spirits leaving the bodies of the slain animals, as from seeing animals of various species in the spirit-world they had always taken it for granted that they were the spirits of earthly animals; but from what my father had now witnessed, and from subsequent conversation with the most advanced and wisest spirits with whom he was acquainted, he had come to the conclusion that animals in the spirit-world were originally placed there by the hand of the Creator to render the scenery natural and attractive to spirits on the lower planes. Big Bear added that my father said he was pleased that I had made the request, as also with the results of his observations, for it had increased his knowledge, and it was a fact that was known to comparatively few spirits.

At one time I inquired of "Red Jacket," the Indian controlled by Dr. Buffum, whether there were animals in the spirit-world, and he replied: "Certainly there are. We Indians have horses, and bows and arrows, and hunt our game as we did in earth-life, but after a time we outgrow such needs." "Why," said he, "what kind of a heaven would it be for the Indian without these. Every good spirit has what will make him most happy." I inquired if horses and other animals were to Indian spirits substantial, like their own bodies appeared to them, and he replied: "Certainly, just as substantial." Old John says when the Indian pursues his game his arrows pass through them as they do through the air, but they do not kill or injure them, neither does he eat them.

At another time, when Dr. Kenney was controlled by Old John, at my house, the latter said that Big Bear had been absent two days at the head of a band of Indians, with their squaws, who had gone on an excursion to be absent three days. They had for the two or three previous days been making preparations for this, and he had

very much desired to accompany them, but he had been unable to leave "Body."

The fourth heaven is the abode of more advanced spirits, and is said to be also the celestial nursery of the little angels, that escaping through the flowery gates of death from the impending troubles and trials of this life, are wafted to its shores, and are there received and tended by loving hands, and guided and instructed in the wisdom of the angels. If their parents have not preceded them to the spirit world, or if they are not qualified to be their guardians and instructors, they are taken in charge by those who have not children of their own, and who are qualified in all respects to unfold the spiritual natures of these little buds. This is a task deemed worthy of the angels, and all in earth-life who are similarly employed should know that their employment is a holy one, in which thousands of pure angels are engaged. After varying periods of instruction and experience they rise to higher spheres. As descriptive of spheres still higher, I will here transfer to these pages the eloquent description of them by a spirit through Mrs. E. H. Britten, in a lecture delivered by that lady, while under inspiration, at Cleveland Hall, London, June 25, 1871. She then said :

"The mighty master-minds of ages are gathered there ; the noble, the great, the inventors, the thinkers, the statesmen, the poets, painters, musicians, the myriads and myriads who, in ages of the past, have disappeared through the misty gates of the unknown, and whom a world has mourned and lamented as another star quenched—a great light gone out. What are their employments now? The astronomer beholds the mighty plains of new firmaments unfolded to him, of inconceivable grandeur and vastness. The hemispheres that are now stretched before his eyes with all the gravitating lines that bind them together, become his field of study. The geologist beholds the mystery of life and all the wonders of its creation displayed to him, not in one earth, but in ten thousand millions. All the physical forces which constitute the realms of matter are open as books for study before the eyes of earth's naturalists, geologists, and those who have looked into the wondrous machinery of matter. The painter beholds the secret of light decomposed into the array of ten thousand colors—beholds the great antetypes of spiritual thoughts carried out by the mind of the Infinite, and handed down through legions of ministering spirits until they are presented to the eyes of the painter and the sculptor. The poet embodies the various methods of language and communing between sp' . . ."

spirits in sweeter, holier, purer phrases than any known to man. All the unfinished problems of creation are repeated there ; the links are gathered up, the broken threads are reunited and seen palpitating, quivering, stretching away through all eternity. The mystery of gravitation, the centres of forces, the correlation of all the forces that bear up swinging worlds in the gravitating arms of some mighty central system, are here displayed, and though they stand on the edge of these vast realms, where the mystery of the subtler fluid builds up a mighty wall in invisibility before their spirit-eyes, they do know that every fragment and atom of dust—no matter whether on the earth or throughout the realms of eternity—is quivering with life. Life is agitated by spirit, and hence these illimitable realms are teeming, thronging with spiritual life of an order higher and grander than the mind of mundane souls not released from flesh can conceive of. They only know that from these vast central realms of force rays of light do emanate and return ; they only know that from thence all force comes quivering like an obedient messenger sent out from the heart of God to put a cable round existence, and chain it to the pulse-beats of his own Almighty love. That is all they know. . . .

“ Intellectually speaking, there are many spirits who are wholly ignorant of the grandeur of creation—the wonders of space—the mysteries of being in the fifth, or love sphere. Think back, some of you—think back upon those that have loved you so well ; remember how they have toiled for you, think of how their dear hearts have planned for you joys, and ministry that you have only known the value of when they came no more. Think how oftentimes your house has been empty, the streets have been lonely, because some silent minister of great good has passed from your sight ; think how we miss these nameless martyrs of life that do toil so faithfully and so constantly, with very little wisdom, perhaps with very little knowledge.

“ You and I have seen them ; we have seen many a poor, weary girl, with pale cheek and faded lip, and eye already glazing with the film of death, who has stitched away life, and wasted its oil faster even than the oil of her fading lamp, to support some aged mother, or an orphan little child dependent on her. She is in the fifth sphere. She is in the world of love ; she is there with no knowledge, no intellect, no wisdom, a ministering angel, a being shining like the Man of Sorrows, who taught no philosophy, instructed us in no science, gave us no cunning of art and sophistry of the schools ; but taught only of that great, burning, tender love which wept for the sorrows of others, which bore the burdens of others, and cheerfully submitted himself to death to prove the truth of that divine teaching that God

is love, heaven is love, and that the highest duty of man is love. These, friends, are inhabitants of the fifth sphere, and yet, in the wonderful providence of the Architect who has built up these realms of the hereafter, it would seem that we must learn life's lessons, we must all drink of the cup of knowledge to the full, we must all worship the God of love in his majesty as well as in his goodness; and so the spirits of this fifth sphere oftentimes descend to the fourth, to sit at the feet of the mighty masters of intellect and knowledge, and learn of them. Oh! the dear mothers—oh! the kind fathers—the loving companions, the tender friends that are gone! We may have lamented in life that they were not wise, not intellectual, not instructed—that they only knew how to love and how to labor. Fear not; in the arcades of eternity all the glorious revealments of space are before the eyes of every spirit, and these tender and loving ones will be perfected by the grand schools, colleges, and lyceums of the fourth sphere.

“And when the spheres of love have drunk deep of the cup of wisdom, and when the spheres of wisdom have learned that the highest of all wisdom is love, and have entered the fifth spheres to love, and to bless, and to minister in kindness to others, then do they pass on to the sixth sphere, the sphere of intellectual control, where once again the Demosthenes of earth do preach with the burning inspiration of spiritual sunlight, through thousands of inspired rhetorical lips—where once again the masters of knowledge, with their kind, loving, benevolent hearts that wish to bless the earth, return to fire the brain with new inventions—to point the way to the distant regions of unknown continents—to proclaim the wonderful mysteries that God has locked up in the earth—to give us those monitions which so suddenly strike us with the force of intellectual knowledge and light; these are brought by the loving and wise spirits of the sixth sphere, of that sphere to whom is entrusted the concession to repeat their experience again on earth a thousandfold; and as they have sown the seed of love, and the seed of wisdom in the spheres below, so does it bring forth a hundred and a thousandfold by the inspirations that we receive from the spirit-world. We call them our inventions—we call them our thoughts—we call them our compositions. When we catch the echoes of some mighty strain—when we hear vibrating through the corridors of our brain some grand and noble pæan, we write it down, and call it our composition; it is but the vibrations of the land of music—it is but the chiming of the spheres, world upon world, and as these vibrations reach us we catch the faint echoes, and thus do we make our shadow music in imita-

tion of the realm of real music above. And so it is with all our gems of genius.

"We are not original creators ; we are capable of all thoughts and all being, but we are endowed with these thoughts—we are endowed with this being, with this intellect ; we derive it all from the great Fountain of Light, and that Fountain of Light deigns to let down the cup of inspiration through the hands of his ministering angels. These ministering angels are the spirits of the sixth sphere.

"And there are others who, having performed their labors on earth—having bestowed upon this earth all the ministration that is entrusted to them—pass on and again become dwellers on the threshold. But this time they are dwellers on the threshold of those vast regions, those glorious realms of which we have spoken ; where those do ascend that have overcome the world, where all of earthly knowledge and earthly duties are completed. Spirits who come to earth do tell us, like those spirits of the old Ohio woods, that they do behold with the eye of their spirits, open from time to time, tall, splendid angels, radiant and shining faces, glorious beings that seem to connect them with the realms of which they only dream, but of which they know no more than that shining rays of light come from these vast places and penetrate to their worlds. These are spirits of the seventh sphere, and here our revelations cease. It is enough for us to know that our planet is a small, a very small speck in those illimitable realms of space of which mighty suns are the inhabitants, and vast revolving satellites are the shadows. It is enough for us to know that all these are before us, that the mountains of progress are for our feet to tread, that the conditions are born here on this earth—born through just such love as makes your patient, toiling mother endure the waywardness and fretfulness of the unconscious infant ; even as our Father bears with us."

Beyond these heavens are the supernal heavens, of vast, perhaps boundless extent, the ultimate abode of the glorified and blest. Of these heavens we know little or nothing, and it would be presumption to attempt to treat of them.

"So man, who here seems principal alone,
Perhaps acts second to some sphere unknown,
Touches some wheel, or verges to some goal ;
'Tis but a part we see, and not a whole."

The revelations of Modern Spiritualism have mostly been anticipated by those of the Bible. The existence of different heavens or spheres is there plainly recognized, as in the following passages :

“Behold the heaven and the heaven of heavens is the Lord's thy God.”—*Deut.*
 x. 14.
 “Behold the heaven and heaven of heavens cannot contain Thee.”—*1 Kings* viii.
 27.

“The heaven, even the heavens are the Lord's.”—*Ps.* cxiv. 16.

Paul is more specific when he says :

“I knew a man in Christ above fourteen years ago (whether in the body I cannot tell ; or whether out of the body I cannot tell : God knoweth) ; such a one caught up to the third heaven.”—*2 Cor.* xii. 2.

It is to be supposed that Paul, knowing of the third heaven must have had knowledge of the first and second, and been satisfied of the existence of others above the third, and in *Eph.* iv. 10, he says :

“He that descended is the same also that ascended up far above all heavens.”

This last phrase, “above all heavens,” is an expression in harmony with the teachings of advanced spirits in our times, all of whom agree in saying that beyond the spheres, or heavens, are the supernal heavens, of indefinite extent, just spoken of.

I am informed by spirits that they cannot usually perceive the heavens above their own any more than we can. All above appears to them very much as it does to us, but when they approach a higher heaven there is an appearance of mistiness which veils it from their view. Yet spirits, when they have advanced so as to be nearly fitted for the more elevated heaven, occasionally visit it ; but, as a rule, their knowledge of the upper heavens is derived from the spirits inhabiting them, who familiarly visit those below them.

In reference to the question : By what means are our messages conveyed to friends in the upper heavens ? perhaps an answer may be furnished in the reply given by a spirit on a certain occasion, to the question by me, “How he found my father when he sought him at my request ?” The reply was : “I went to the third heaven, that being as high as I could go, and then asked S—— to find some spirit from the fifth heaven with whom he was acquainted, and to request him to tell your father that you desired to communicate with him.” The spirit properly resided in the second sphere, but he was so far advanced that he could freely visit the third, while my father is in the fifth heaven.

Spirits also informed me that the higher heavens differ from the lower only in being more beautiful. To use the words of my father :

“All the heavens are as natural as your earth.”

Mrs. De Morgan is the author of the work entitled *From Matter to Spirit*. She is the wife of the late Professor De Morgan, President of the London Mathematical Society. This lady furnished the following spirit message to *The Medium and Daybreak*, a spiritualistic

publication in London. She received it through a medium, whom she designates by the initials, F. J. T.

"The subject of the locality of the spirit-land is, in truth, beyond the power of the finite mind to comprehend. As I have told you many times, your earthly atmosphere teems with the spirits who are in sympathy with the lower order of development of spirit-life found there. But on your earth, in the body, also are many pure and aspiring spirits who are in closer communion with the far and higher regions than any of the undeveloped disembodied spirits who readily communicate their ignorance through their earthly mediums. The casting aside of the earthly frame does not exalt the spirit that is not exalted by its aspirations and longings to attain the higher God-spheres—spheres and localities beyond the ken of mankind. Think not that any can solve the deep and high mysteries of the higher spirit-spheres, for only they who have attained thereto can form a conception of what they are, the spiritual sphere being not only localized, but a state far more than a locality. I would teach you that the teachings of the spirits are really true. Your earth, in its objectiveness, is the type of this sphere. You take from us, not we from you. All the varied descriptions must truly be in accordance with the medium's own power of perception and reception, but to each medium comes the spirit most suited to his powers, and all is true in the description of our home. It is very real. We need spiritually in our early spirit-life the same things that we long for on earth, in a higher and fuller degree. Life is purer and truer, but it is as real, objectively and subjectively, as on your earth. We have all the adjuncts here, but as we advance they become purer and more ethereal."

Professor Hare, in a lecture on Spiritualism, said: "It is believed by many, and it is taught by the inhabitants of the invisible world, that spirits can pass through material substances. Every man who believes in immortality must believe that when a human being dies his spirit departs from the body and enters upon a new state of existence. Where then does it go? Where does it exist? It is a known fact that one of the two nearest of the fixed stars is a double star, consisting of two suns, which though they are six thousand millions of miles apart, are so remote that they have the appearance of being but a single star. The fixed stars, then, are too far distant for it to be reasonably supposed that the spirits of men inhabiting this planet will go to them, and why should they go to the other planets which undoubtedly have inhabitants of their own? It is a general belief that the heavens—the future abode of the soul—are above of course,

while what is above to us is below to the inhabitants of China, and what is above to them is below to us. It may be supposed that the spiritual spheres are everywhere above, that is, they are concentric bands going around the earth, leaving between them interstices in which the spirit-world exists. It is to be observed, however, that there is nothing like a partition. The spirits ascertain their proper locations by diversity of constitution, by merit, by a sort of spiritual gravity, merit being inversely as weight."

At another time Dr. Hare said: "This allegation of the existence of an invisible spirit-world, within the clear azure space intervening between the surface of this globe and the lunar orbit, may startle the reader, and yet this idea may have been presented by Scripture to the same mind without awakening skepticism. It was urged by a spirit friend: Is it more wonderful that you should find our habitation invisible, than that we are invisible?"

When the Orthodox are told that the spirit-world is around us, and with us, their immediate conclusion generally is that it is an absurd, impossible idea. They conceive that if it were thus it would at least sometimes be visible, however dimly. But of such we would ask, Where are your heaven and hell? You allege their existence, as we the existence of our spirit-world. We tell you where ours is, will you locate yours? If it is a serious objection that ours would be visible, is it less an objection to the existence of yours? But you may say, at least as to your angelic world, that it is far removed from earth, beyond our satellite, beyond the sun, perhaps beyond the nearest fixed stars. Our reply is, there can be no necessity for your heaven to be so far removed. Is it not quite as reasonable to suppose that it should be near this planet? And then some of those visible fixed stars are so remote that their light, travelling towards us at the rate of 190,000 miles per second, requires hundreds, even thousands of years to reach us. When the released soul takes its flight, does it move with greater velocity than light? If it does not, it requires thousands of years to reach its destination. It is a very aged spirit before it has completed its second birth. If you place your spirit-world nearer than this, by the aid of our powerful glasses it would inevitably be perceived—that is, if under the same circumstances ours would. Would it not be best for us all to acknowledge that the spirit-world, like spirits themselves, is not ordinarily cognizable by our imperfect senses, and that as Professor Tyndall said in his lecture in Brooklyn, Jan. 3, 1873: "The eye is not a perfect instrument. It is capable of that only for which it is fitted. It receives impressions only of things within its environment." This admission

of Professor Tyndall is only one of many others of like character, which are being constantly made by those who are engaged in scientific research, and which tend to establish spiritual truths. This kind of evidence in favor of our philosophy is rapidly accumulating, and Spiritualism cheerfully acknowledges its obligations to science for such discoveries and admissions, and will use the facts in proper times and places in aid of the establishment of its own truths.

The world, and especially the learned world, cannot bring itself to acknowledge the possibility of such a matter-of-fact world succeeding this. This is contrary to all the teachings of its childhood, and really it is largely to the effects of these teachings which yet exert their sway, and which have been supplemented by materialistic theories, that it revolts at the apparent simplicity of the arrangement. But it need not be rejected on this account, as it is in itself sufficiently marvellous, and when we attempt to explore beyond the limited outposts of the spheres, the mind is at once met with problems which it realizes will require all the ages of eternity to solve, and at last seeks refuge in the acknowledgment that none but God can comprehend His works.

This account of the spheres is not furnished from the teachings of a few spirits, but from those of many, all of whom virtually agree in their statements. In relation to this agreement the Rev. Charles Beecher says :

"It is remarkable that the spirit-world of this system (Spiritualism), unlike that of Christendom, and like that of ancient Egypt, is substantially the same, whether described by a western medium, or a Paris clairvoyant, by the Seer of Poughkeepsie, or the Seeress of Prevorst. . . . Now there may be some element of truth in all this. Paul was caught away to the third heaven. Christ ascended (literally above the heavens), and we well know that in our 'Father's house are many mansions.'"

"It lies around us like a cloud—

A world we do not see ;

Yet the sweet closing of an eye

May bring us there to be.

"Its gentle breezes fan our cheek,

Amid our worldly cares ;

Its gentle voices whisper love,

And mingle with our prayers.

"Sweet hearts around us throb and beat,

Sweet helping hands are stirred ;

And palpitates the veil between

With breathings almost heard.

"And in the hush of rest they bring
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be.

"To close the eye and close the ear,
Wrapped in a trance of bliss,
And gently laid in loving arms,
To swoon to that—from this."

—MRS. H. B. STOWE.

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit."—*Rev. ix. 2.*

To believers in the literal signification of this passage, this description for many ages has been a source of slavish terror, and millions of human beings have been rendered miserable in the belief that they were destined to eternally inhabit this frightful pit, and not only has the Roman Church inculcated the doctrine of eternal punishment in the flames of hell for every one who denied its dogmas, or who refused to yield implicit obedience to its requirements, but the majority of Protestant sects have taught the same degrading doctrine, and it is thus poetically set forth in one of the hymns of the Protestant Episcopal Church:

"Day of wrath! that day of mourning!
See fulfilled the prophet's warning!
Heaven and earth in ashes burning.

"Oh what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth. . . .

"When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing *unavenged* remaineth. . . .

"While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with thy saints surrounded."

Thank God, a literal belief in this revolting description of the future state of punishment for the wicked, is being swept away by the advancing light of truth, like the mists of night by the rays of the morning sun, and with few exceptions it is now only in the dark re-

cesses of Romish superstition that it is acknowledged. The world has advanced beyond such gross misconceptions of the justice and mercy of God, the fires of hell are extinguished forever, and their ashes, mingled with the débris of blasted hopes, of mortal fear, and mute despair, are scattered to the winds that fanned its flames.

Of the worst of sinners who have died unrepentant it can no longer be said that they are "*fixed in an eternal state*," and it is *not* inscribed over the portals of their prison-house,

"Who enters here leaves hope behind ;"

but, on the contrary,

"There's a Divinity that shapes our ends,
Rough hew them as we will."

And He will guide every human soul that He has created—often-times, to be sure, through the depths of sin—but He will guide it to eternal happiness.

Rev. Henry Ward Beecher, in a sermon preached by him, Oct. 16, 1870, made the following remarks in reference to this subject. He said :

"No book of instruction in the world ever made a larger use of the imagination than the Bible, and intelligent commentators and preachers recognize the majestic beauty of the pictures of heaven, but have taught that these were not to be taken literally, and in the delineation of punishment the same imaginative state of things exists. All things are marshalled to create in the soul a powerful conception of a penalty, and the penalty is the thing, and not fire and brimstone, lurid light, serried scorpions, gnawing worms, storms, thunder and lightning, etc. These figures are not designed to be taken as literal, but they point to the invisible truths which will be to our soul hereafter what these pictures are now to the imagination.

"There will not be fire ; but there will be that sense of suffering to which fire is a fair suggestion ; there will not be scorpions, or living worms, yet all men know that there are feelings of remorse which gnaw the soul more than ever worms could the body. But these teachings are spiritual, and not carnal or sensual. It is one thing to read the passage which I have read this morning (Matt. xxv. 46), but it is another to read it in the face of a dead child. The theologian may read it sitting in his chair in his study ; but let him be called to follow to the grave a son who has gone astray, and it will possess a different significance. . . . It is true that multitudes of men have been confused in their minds by this representation, and there has

been a profound change in the opinion of Christendom on the subject of future punishment, as it was handed down to them from mediæval representations. . . . I do not wonder that men have reacted from it ; I honor them for doing so. To suppose that thirty millions of people were pouring yearly over the precipice into everlasting punishment, and then to teach that God was a loving Father, was such an anomaly that people could not believe it. Vindictive justice was once thought to be right, but it cannot be defended in the court of love ; and the Fatherhood of God is taking the place of the Oriental monarch."

To all of which we subscribe, and in the next chapter will be pointed out what form of punishment is awarded to the guilty, in the place of the revolting eternal punishment which Mr. Beecher denounces and rejects equally with us Spiritualists.

CHAPTER XVII.

THE SPIRIT-WORLD—*Continued.*

AS death leaves us the next life finds us. We are spiritually the same, and as was said by a spirit: "You have only passed through a chemical change which has affected the body, and the spirit's relationship to the body, while the spirit itself remains precisely the same. The thief is still the thief; the liar is still the liar; the murderer is still the murderer; the drunkard is still the drunkard; yet all these lower moral states the spirit can and will outgrow; pass beyond." Knowledge does not come as a consequence of death, and every soul, through the operation of inexorable law, gravitates to the sphere and plane it is fitted for, and many who here have thought they were entitled to elevated seats in heaven by virtue of theological endowment, will find to their dismay that their positions are very humble and far from happy ones; while others, who expected little, will find themselves more happy than they could possibly have anticipated, for it is said: "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he reap."

Another spirit, through the same medium, thus spoke in reference to this subject: "The man who has defrauded his neighbor in any sense, who has practised the various kinds of injustice that are exhibited on the earth, who has committed errors against his own conscience, such a one cannot but expect to receive condemnation in consequence of remembering those acts in the spirit-world. *We carry with us all the lights and shades of our being* here to the spirit world, and if the shade preponderates why certainly we cannot be happy. Now, then, see to it that you do not carry these things to the spirit-world, that when you remember will cause you regret, for if you do you will carry your hell with you. Be sure of that."

And again:

"Each spirit *possesses a distinct recollection of all its thoughts, and of all its acts.* It has an account of all it has experienced in all its past life, and of all in its present life. Memory with the spirit is eternal. Those who have no large faculty or gift in that direction here have not had it because of physical deformity—physical want—the bodily organs through which memory makes itself known are

perhaps in an inactive state, so much so that the indwelling spirit cannot use them with success. But it is not so in the after-life; every condition through which the spirit has passed is made a record of by the spirit, and that record is as eternal as the spirit is eternal."

As an exemplification of this great truth, that every act of our lives is ineffaceably stamped upon the memory, and that the effects of evil deeds literally haunt us in the next life, I will here transcribe a communication—it being only one of many, of similar import, given through the same mediumship, that of Mrs. Conant—from a spirit who in this life had wronged another. He said:

"It would be far better for some of us if there were no hereafter to mortality; if the spirit laid down in the grave with the body, and were to all intents and purposes extinct. But some purpose, be it wise or the contrary, has determined otherwise; so we live. The spirit passes out of the body intact at death, receives not a single scar, goes on in life, remembers its past, and takes up the thread and weaves its web still forever. But I did not come here to preach. I came to make an acknowledgment. I lived here in Boston. It is only a very short time since I parted with my body of flesh—died; as you call it. But I have had quite time enough here in this spirit-world to reflect—and my reflections have brought me to this point—the point where I think it is best for me to return and acknowledge some wrongs I did to those who still remain here. You may call me Frank Kidder. I was engaged in the sale of liquor in Boston; was associated in business with my brother. At the closing up of the concern it was found that my brother—or rather his family—instead of being the possessors of between twenty-two and twenty-three thousand dollars, were virtually without anything. It was a mystery. It went into court, and finally was decided—not against me. I wish to God it had been. Well, suffice it to say I kept a false set of books, and by certain mercantile manœuvres I took all my brother had. My bookkeeper, who is now on the earth, can testify to the truth of what I am now stating. He knows it, and were he here in this audience would not dare to deny it. But I am not speaking to blame him. I myself was solely to blame. He was weak, and rather in my power. I used him in his weakness. I cannot find contentment or peace, in any degree, in my new life, till I in some way right the wrongs of my earthly existence. Believing that coming and making this statement was the first step for me to take in the upward course, I have done it; and I hereby call upon those who are most interested in this matter to confer with me, privately or

publicly—it matters not, so far as I am concerned—I have no choice in the matter—and I will do whatever I am able to toward assisting to right the wrong, partially at least. I do not know as I can do much toward it now; but I will do what I can. I will show my disposition, at least, to do something toward repaying those I have wronged. It may be that I shall not be able to do it while they remain here; but I can make the effort, at least. [Is your brother on your side?] Yes; but his children live. Good-day. May you never be situated in the spirit-world as I am.”

“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”—*Eccel.* xii. 14.

The possession of talent alone does not fit a person for an elevated position in spirit-life. A man may possess the highest intellectual capacity, may be able to think brilliantly and express himself eloquently, even upon the subjects of virtue, morality, and justice, and yet may practically be a stranger to all these, and his condition in spirit-life may be more miserable than that of him who, destitute of his talents and learning, had lived a life far from virtuous. In all my intercourse with spirits I have never known them to utter a word or express a sentiment which was objectionable, with one exception, and that was by a spirit before mentioned in the chapter on Inspiration and Mediumship, who, speaking through the fevered, disordered brain and organs of the medium, made use of profane expletives, and this spirit impressed me by his discourse as possessing as clear, logical, and powerful a mind as any with whom I have communicated. How true it may have been I know not, but afterwards I was told by another spirit, through the same medium, that this one had been a prominent man in connection with our General Government.

In reference to this subject Joel Tiffany observes: “These men are babes in their moral natures, they are less than babes. Intellect has to do with the relation of things—pertains to dead matter. The difference between intellect and morals is the difference between the essence and spirit of matter, and the essence or spirit of the soul. While science, which belongs to the province of intellect, may harmoniously journey with the moral affections, it may also journey with the sensuous affections.”

Wealth may be made a great blessing, but its possession very often proves a great curse. It may be legitimately used to promote the comfort and happiness of its possessor, and of others, and it may be employed in ministering alone to selfish and sensual gratification. By

others again it is hoarded for its own sake, and becomes a weight upon the soul which sinks it to the very lowest depths of degradation. Of these—misers—the most pitiable of men, Professor Robert Hare, in a lecture on Spiritualism delivered in New York many years since, said :

“Prudent, thoughtful, honest men, who do not choose to live houseless, without clothes, nor upon the sweat of other men’s brows, turn from the paths of amusement, of sensual enjoyment, from the love of literature or science, or from the observation and investigation of nature’s beauties and miracles in order to get, through wealth, the power and honest right to indulge. But while pursuing this great object, in the first instance only as a means of attaining other objects, good or bad, they grow old in the chase, their passions burn out, while avarice originates as it were from their ashes, not phoenix-like to replace one parental being, but a horrid monster, having nothing in common with a plurality of progenitors but the selfish ardent love of money, unmitigated by any redeeming aspiration. A being so actuated, or in other words a miser, would certainly find it as difficult to reach a higher sphere in the spirit-world as it were for a camel to get through the needle’s eye. As swine accumulate fat to bequeath to those to whom they leave their carcasses, so the avaricious accumulate wealth to hoard until it can no longer be retained. They die with an immense amount of negative sin, since all their omissions to do good which is within their power are carried to their debit in the spirit-world. Their poverty in the spirit-world will be proportioned to their ill-used wealth in this temporal abode. When this is well brought home to mankind there will be less avarice, and fewer of those crimes which arise from selfish cupidity or ambition.”

There is something so grovelling in the social and moral habits of a miser that he is generally shunned by all excepting those whose interest or duty connect them with him. The late Duke of Brunswick was an illustration of this fact. Though possessing great wealth and a royal lineage, he was, through the miserly propensities and practices which seemed to constitute and represent his very life, universally despised and generally shunned by the nobility of Europe. After attaining old age death at last overtook him—we may here well say, the enemy death—and the scene that presented during his last moments was as hideous as his life had been unlovely. From an account in a public journal of the circumstances attending his death I extract the following : “That picture from Geneva is dreadful which shows him gasping for breath, with starting eyes, and his wig pushed back from his forehead. The death-sweat furrowed his painted cheeks, and the

colors smeared his pillow as he struggled for air. By his side, and indifferent to his anguish, and eager for the relief from unspeakable humiliation which his death alone could afford, sat his mistress— young, reckless, and beautiful. His attorney, a blunt Englishman of substantial figure and inexpressive face, played with his watch chain, and busied himself while the old wretch lay dying, with calculating the extent of his responsibility. It was in this way that the diamond Duke finished his reckoning with the world, which had long been indifferent to his existence."

The miseries of this unfortunate man commenced with his earliest cravings for wealth, followed him through life, attended him in death, and where is he now? We know where his heart is—that it is with his lost earthly treasure: "For where your treasure is there will be your heart also." This truism applies equally to embodied and disembodied spirits.

How is it possible for any reflecting mind for a moment to entertain the idea that by the magic process of churchly absolution, or of an hour's repentance, the very nature of this man could have been changed, so that he would be fitted for the pure and holy enjoyments of heaven equally with the loving and blessed soul who had followed the example of Jesus, and devoted the energies and strength of his life to the cause of charity and benevolence. Even if the miracle could be wrought, it would only raise doubts in our minds of the justice of God.

Spiritualism disposes of cases like this more rationally. It teaches that under all this load of sin and darkness there existed a divine element, a spark of Deity that a whole life of sin and error could not extinguish, and that when he passed the portals of death he gravitated to a place where the conditions surrounding him would sooner or later permit and assist him to view himself as he is, and as he has been, and with this knowledge acquired will come the desire for improvement, and from this desire earnest efforts, and through these, with the assistance of sympathizing angels, he will surely emerge from the evil that overshadows him, and will then rise to a higher plane, where he will acquire further strength and light, and be enabled to ascend step by step the ladder of progression.

The sinner not only violates the commands of God, but he transgresses the laws of his own being.

"But he that sinneth against Me wrongeth his own soul. All they that hate Me love death."

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

His own sins do hold him. He is not followed by the vengeance of an angry God, but is in the toils of his own iniquity, and it is only by escaping from these that he can rise through better resolves and better conditions, to a state of happiness.

The unhappy condition of a spirit who in this life passed with superficial observers as a prosperous, contented man, was made evident to me in a séance with Mr. Foster, September 10, 1870. Besides myself there were present three ladies, relatives of mine. One of the ladies inquired of the spirit of her uncle, Charles —, whether his will was as he desired it to be, and the answer was, "No." I then inquired, who was concerned in defeating his intentions; and the reply came: "The one you have in your mind." The person I had in my mind was Henry —. Without alluding to the correctness of this answer I asked if the spirits present would request the presence of Henry —, and after the delay of a minute or two it was announced by raps that he was there; but the medium said he was impressed to say that the other spirits did not like his presence, and the medium himself exhibited signs of uneasiness. I inquired if he was happy. The answer was, "No, very unhappy," and an urgent request from the other spirits that I would ask him no more questions.

Charles — deferred making his will until his last illness, and selected as his executors two old acquaintances. One of these, Henry —, wrote his will from his dictation, but from one of its provisions being so directly contrary to what was known to have been his declared intentions during that same illness, it was thought by some that it was not written as he directed. What confirmed this suspicion was that the other executor, who had no part in the transaction, declined to act, and even declined any further recognition of this executor as an acquaintance. Both executors have since deceased, and evidence of fraud in the management of the estate has since come to light. Thus it is literally true that

"there is no darkness nor shadow of death where the workers of iniquity may hide themselves."

That man should be truly happy, who amid the trials and misfortunes of life feels that he is in the hands of a kind Father, who will surely conduct him to a haven of safety; while doubly miserable is he who, when the clouds of adversity darken his horizon, can see no ray of heavenly hope from which to gather courage to fight the battles of life.

The disposition to suicide no doubt is as often inherited as are

other morbid tendencies. An intimate friend of mine, whose father and elder brother had committed suicide, sometimes spoke of these unfortunate occurrences, and would express his astonishment at the folly and criminality of taking one's life ; but as he approached middle age he alarmed his family by acknowledging that he often felt an almost irresistible impulse to follow the examples of his relatives, and I have little doubt that he would have yielded to it had not his life come to a sudden termination through the loss of a vessel upon which he was a passenger.

There are other instances where no inherited tendency to self-destruction exists, but where the immediate and distant future all appear so dark, so utterly without hope, that all the faculties of the mind are shrouded in gloom, and the one thought of immediate escape gathers such overwhelming force that the voice of reason stifled, and relief is sought through death.

Can any cause justify suicide? When a man is thus crushed the earth, is escape by death justifiable? Who can answer? We certainly know that in the majority of instances suicide is the result of weakness and cowardice, and here it is a heinous sin for which atonement must be made in the life to come.

A striking example of the folly and sinfulness of self-destruction induced as it often is by business disappointments, was furnished in the case of a Mr. A——, who with his family, consisting of a wife and three children, were about the year 1857 residing in Grass Valley, California. At that time I was residing in San Francisco and the details of the sad event were published in all the local journals of the date of the occurrence, and excited a deep feeling in the community. Some of these details have escaped my memory, but not so the principal facts. This gentleman, an educated man, was engaged in mining for gold. He was working what is there termed a tunnel, that is, opening a communication in a horizontal direction into a hill where gold-bearing quartz was supposed to exist. His pecuniary means at the outset were limited, but as the indications were promising he expended every dollar upon the work. When all was gone he worked alone, and supported himself and family upon credit afforded him by the traders. In time this means of subsistence became exhausted, and actual want stared him in the face. He had apparently no resource, and in his utter despondency, and with the consent of his wife, he procured some strychnine, and assembling his little family he administered a portion of the fatal poison to each, and then to himself. The ensuing day they were all found calm and placid in death. Their burial was at the public ex-

pense, and after this had taken place the meagre household effects, together with the mining claim, were attached by the creditors and sold by the sheriff. The person who bought the claim did not desire to keep it, and soon for a trifle it passed into the hands of another, who a few weeks thereafter determined to work it. This he proceeded to do, and before the second day's labor was finished the long sought, fatal treasure, was revealed to sight. That for which poor A—— had sacrificed fortune, hope, and life, and in the failure of the pursuit of which he had committed murder upon his best beloved, had now become the reward of another, who had neither toiled nor sinned for it. A little more trust in Providence, a little more courage to bear and suffer, would have tided Mr. A—— over all his difficulties, and his good fortune would have been a subject of envy for thousands—for the mine proved to be a rich one, and has since yielded its tons of pure metal. It has been truly said that half the ills we hoard within our hearts are ills because we hoard them.

After reading of such a case as the foregoing it is some relief to the sad feelings it excites to know that the Divine Father has made ample provision for all such unfortunates, and that they soon emerge from the fearful state in which they find themselves placed in spirit-life. As relating to this subject I here give a communication from the spirit of a suicide. This also was made through the mediumship of Mrs. Conant.

“ It is not in the power of man to direct his steps. He must float with the tide of his being, whether he will or no. But it is joyous to believe that there is an All-wise Intelligence—and good—that will finally bring us out right—that will change all the wrongs of being to right, and perfect us in its own divine likeness. I am induced to come here, and for a few moments take upon myself mortality again, because some of my dear friends feel that my condition in the other life must be very miserable, and in accordance with their religion I must ever continue to be miserable—that there is no hope of salvation for me. I do not expect to convince them that I have—thank God—found a better world, but I do hope to throw, at least, some faint rays of light upon their notions of the existence and life of a suicide after death. I do expect to waken some hopes in their souls for the suicide. It is my opinion that no one ever committed suicide in the full possession of his senses evenly balanced. Therefore, if such committed suicide it was because they were insane; and when reason is dethroned we are no longer responsible beings. I am not here to plead my own cause; I am only here to make a statement such as I believe to be true, not only in my case, but in the case of

every other suicide. This much I know: I am no worse off than I was when I was here; and if I am capable of judging, I should say a great deal better off. And with the infinite law of progress as the gift of God to me, as to all others, regardless of whatever steps I may have taken in life, I expect that I shall grow better, and not worse—that I shall profit by the shadows I have passed through, and perhaps by those that are yet to come, but that I shall finally outlive them all, and find a heaven that will satisfy my soul.

“I still possess a deep, and, I trust, abiding love for those I left here, and all that I can do for their good I shall. I only ask that they will throw a vail of charity over my weakness, and trust to God, the Infinite, for my future.”

And here is another communication through the same medium:

“I am not much given to speech-making, but I have been induced to visit this place to clear up, if possible, the doubts that exist in the minds of my friends who are left, with regard to my death. I, too, was a suicide, but rum formed no part of the chapter which closed with my earthly life. I was a victim of malarial, or intermittent fever, and at times I was so terribly depressed that it seemed impossible for me to be able to continue longer in the body. Everything was dark to me, and the picture which I formed to myself of the horrible future was more than I could bear. In one of these conditions I committed suicide. I went out of this life hoping to enter a better one, and I was not disappointed, and although I regret the course I took to liberate myself from the body, yet I find conditions much better here in this life. I would not recommend to any one the course of the suicide, for it is cowardly; it brings keen remorse and a thousand attendant evils. I am William Thompson, of the *Bangor Democrat*, a journalist, and therefore one subjected to many of the storms of this life. I have been in the land of souls since last May.”

I here give place to these communications for the reasons that I have full faith in their genuineness, and that I believe the description therein given of the future condition of the suicide, when the motives for self-destruction have originated in overwhelming misery, is in a general sense correct, according with what has many times been said by other spirits through reliable mediums, and in harmony with the known laws and conditions of spirit-life.

But it is not all suicides who speak from the other world that address their friends in such cheerful accents. Rev. Samuel Watson, D.D., in his work *The Clock Struck One*, from which I have so often

quoted, relates an instance where the spirit of a suicide in communicating with earthly friends described his condition as truly awful. On page 126 of this work Dr. Watson says :

"During the time of our meetings a gentleman of high standing drowned himself in the Mississippi River. His body was recovered and brought to Wesley Chapel, where I preached his funeral sermon to a large audience. The first meeting after that, it was announced that he was there in deep distress. He said that he was present at his funeral and heard all I said on that occasion, that he tried to control me, and that if he could have done it that I 'would have horrified the congregation by describing the awful sufferings he was enduring' for the crime he had committed in putting an end to his existence. He begged me to pray for him ; asked us to get down upon our knees then and pray for him." Dr. Watson also remarks :

"From all the investigations I have made of this subject I have nothing to warrant the belief that the wicked will not be punished in the spirit-world, as the Bible says, according to the deeds done in the body. The nature and extent of that punishment will not be such as I have often heard described from the pulpit."

It would appear from the examples just shown that sin consists less in the act itself than in the motives that prompt it, and this rule of judgment applies to all deeds committed in the body.

If these are the states that suicides find themselves in immediately after leaving the body, what is the condition of the drunkard ?

"Who hath woe ? who hath sorrow ? who hath contention ? who hath babbling ? who hath wounds without cause ?"

To represent this I prefer that the spirit of a drunkard shall tell his own story, as he told it through Mrs. Conant, though at the risk of wearying the reader with another spirit message, which like those already given may be considered the invention of "a ready writer," but which I believe to be truly the words of a spirit who here related his sad experience.

At one of Mrs. Conant's public séances in Boston a spirit, purporting to be that of Father Fitz-James, formerly a Catholic priest, was communicating, when a gentleman in the audience sent up a note to the chairman of the meeting requesting the spirit to briefly narrate his experience in spirit-life. The spirit complied with the request in the following language through the lips of the medium.

"Your correspondent, Mr. Chairman, has imposed a cross upon me, which I shall nevertheless take up and bear as best I may be able. My first emotions experienced in spirit-life were far from

pleasant, for I had carried with me from this life certain shadows that obscured the light from my view, and rendered me almost incapable to anything that savored of true happiness. I was tempted in this life, and because of my weakness I fell. Although I was a teacher in the Church which was to me the one true and Holy Church, yet when the devil came to me in the shape of ardent spirits, I yielded to the temptation and became a drunkard. I fell from the faith of the Church—I could no more receive absolution from her or her subjects, and to my mind, therefore I was shut out from God and heaven, and in this state I went out from this world. When I entered the spirit-world I found myself in a condition of unhappiness, and I was dissatisfied with my surroundings, and yet I had an inward consciousness that it was all I had earned. I had forfeited my fair estate; I had sold my birthright to heaven for a mess of pottage—in other words, for a glass of liquor. And so I wandered on for months, meeting with many of my old friends, who had a kind word for me—who all assured me that I should finally rise from my darkened condition; yet the judge that condemned me was within myself. I felt that I had committed a sin against the Holy Ghost of my own being, and that there was no forgiveness for it. I could outlive it; I could become absolved by suffering—but in no other way. At last I was fortunate enough to meet with one old friend whom I had never known in this life, and yet he was a friend to me because I loved the record of his life. I had read it often with pleasure, and had prayed—oh, how earnestly!—that I might become like him. I had felt the inspiration of his good deeds, and I had longed to soar away from my own darkness, and gain something of his light. When I met him in the spirit-world my soul instinctively knew him, and I said, ‘This is Cardinal Cheverus.’ ‘Yes,’ he said, ‘it is—a servant of God and of all his children—let me serve you.’ I said, ‘Tell me, then, oh holy father, what I shall do to be saved?’ ‘Call me not holy father,’ he answered; ‘I am one of thy brethren; there is but one God—one Holy Father—over us all.’ ‘Well, brother, then,’ I said, ‘tell me what I shall do?’ He replied, ‘The earth—our Church on earth—is groaning to be delivered from the darkness of ignorance. Go back, take up your cross, live again so far as you may be able to through mediumistic life on earth; retrace your steps, absolve yourself through your good deeds, and carry light to the Church on earth; and by and by the combined efforts of such as you shall redeem that great mass of ignorant souls—her subjects—that are groaning to be delivered from ignorance and from crime.’ And so I came back to earth; I took up my cross; I learnt the ways of mediumistic life; I

have entered the Catholic Church ; I have communed with her priests ; I have put what light the Great Spirit has been pleased to give me upon her altars, and I am striving day by day, hour by hour, and moment by moment, to lift myself from all shadows, and as I become lifted, to lift others, being assured that this is the straight and narrow way which leadeth to heaven or happiness.

"Q.—(From the audience.) I would inquire (pursuing the subject a little further) whether the darkness spoken of was merely mental, or was it objective darkness complementary to a mental condition ; or whether it was anything similar to a lack of vision here ?

"A.—It is a mental condition, and yet it affects objective things. I saw beautiful scenes, and met beautiful people, and they were all hideous to me. Even little children of the other life could not inspire me with love. I was in no condition to enter heaven, therefore it was a hell to me. The spiritual sun shone brightly, but I did not appreciate it any more than I did the sun of this life, which used to often shine brightly when I was drunk ; too drunk to appreciate even the blessings of this world."

Another spirit, of a lower organization when in earth-life, and whose case required means of a different character to assist in his elevation, also gives his experience as follows :

"It is now a little more than two years since I died and made an exit from the body. That took place in one of the cells of the prison on Centre street, New York City, and there I had been carried for committing some overt acts during a fit of delirium tremens.

"My name was Robert Bragg. I am from Hamilton, Canada West. I was thirty-six years old. My object in coming here is first to announce my death to my family and friends, and second, to inform them of my comfortable condition—to say that I have passed through a great conflict of regeneration and have come up redeemed. When I first entered the spirit-world I was taken in charge by a band of benevolent spirits, and carried to what they call a moral hospital. I very soon learned that I was under restraint, and that I was not to come out from that place till I had outlived certain evil tendencies that had attached themselves to my spirit in consequence of my earthly organism. I was kindly treated ; I was surrounded by everything that love and wisdom could suggest ; I was gently but firmly stimulated to the right, and, finally, when I could become master over the evil tendencies of my nature, there was no more restraint put upon me. I could go where I pleased, and so I went out into the great, beautiful spirit-world, and I found friends everywhere ; I found teachers everywhere ; and I was not labelled as a convict, but

better than that, I had gained for myself a crown of laurel, because I had struggled conjointly with this benevolent spirit-band to escape the evil of my nature; I had won the crown; I laid down the cross; and since that time I have been learning the way back."

Hundreds of other spirits who have entered spirit-life enveloped in the shadows produced by drunkenness, have testified to receiving similar assistance at the hands of sympathizing angels. These things will appear incredible to many, but when it is once acknowledged that spirits, in the main, retain the habits of thought and feelings they possessed in this life, it will then be further admitted that if such are the means best adapted to accomplish their purpose of assisting these unfortunates, it is certain they would employ them, and their very naturalness must upon reflection be their strongest recommendation.

If the drunkard is thus situated in the next life, what is the condition of him who has systematically pandered to his depraved appetite, who has pecuniarily profited through the sale of the poison which has reduced the poor drunkard to his pitiable state? This question I will also let a spirit answer—one who while here had been a teacher, and who now gave the results of his observation in spirit-life through Mrs. Juliette Yeaw, in a lecture delivered by her, while under spiritual influence, in Philadelphia, March 26, 1871. He said:

"As a dweller in the spiritual spheres, my views since I left material life have been essentially changed. I was bound by chains so that I had scarcely any true perception of the spirit-life. So cramped and limited were the unfoldments of my spirit, that I had no wise and true conception of the Great Father, or of his children after they had passed through the change of death. I found on entering this life that I was obliged to become a learner from those whom I had supposed, while in the form, I was vastly superior to. They were in a better condition when they entered spirit-life. They had no burdens to lay down—never having had any very dogmatic religious views and false ideas to be relieved of. I was obliged to go to some of these for aid and assistance before I could free myself from the chains by which I was bound. When I perceived that many a word that I had spoken, and many an idea that I had entertained, had fastened a shadow upon some other persons, there came to me an overwhelming desire to return to earth and work for humanity.

"Before I could speak through mortal lips, or control a human organism, it was necessary that I should become acquainted with the relations that spirits and mortals hold to each other. After considerable labor and experience here, I have been enabled to enter again upon the work of teaching, and I propose this morning to give you

a few of those experiences, as I have watched what is to you the invisible realm of life and the varied influences that surround human souls, and seen how these influences are drawn there by your own interior conditions. I have been many years in the spirit-world, and I have watched many persons until they have passed through the change at death. I have noticed the cloud of witnesses that have accompanied them to the spirit-world—a cloud of witnesses that seemed to rise up, as it were in judgment against them, and open to them a realizing sense of the responsibilities which rested upon them. I remembered when I was in the earth-life one who dealt out destruction to many a human soul in the sale of intoxicating beverages. I thought I would watch the cloud of witnesses that he was drawing to himself, and which were unfolding conditions and throwing out their accursed influences. I saw this man, a member of a Christian Church ; believing that he had made his calling and election sure, he said : ‘ I believe, Lord, help thou mine unbelief.’ He had supposed that he would enter into happiness in the conditions of immortality because of his belief.

“ I watched the unfoldment of his spiritual life, and saw what was his true condition when he entered that life, of which he was utterly ignorant. When I saw him with this assurance in his soul, that his happiness was thus secured, a professing Christian who was not conscious of its first principles, in doing as he would be done by, for when one of these victims of intemperance had come to him with their hard earnings, and although his wife had protested against it, yet he would continue to take these, and see him going home to his family imbruted by that which he had taken. He saw the strife and inharmony, the suffering and desolation, the sad and blighting influences that were brought upon that innocent family. Still, I saw this man hold his head proudly erect. I saw wealth rolling in upon him, and his power increasing among men. He was put in places of responsibility and trust, and was looked up to by the multitude. I saw him when this miserable victim of intemperance passed to the spirit-world. It had sent him out a poor trembling soul into the untried realm of spiritual existence. I saw the widow of this poor man go to him for relief, for he was not only his victim but his tenant. I saw her in sorrow and distress go to him and plead for mercy, and that he would not turn her and her little children out homeless into the world ; that in their destitution and poverty he would aid them.

“ Then I saw this so-called Christian man tell her to depart from his presence. I saw him ruthlessly turn her into the street.

"I watched the course of that poor woman, as unfriended and unpitied she struggled through life and passed through the change of death, and in that hour, as she was passing through the change, I saw those ministering spirits who stood by her side, and revealed to her glorious visions of the hereafter.

"When her body was put in a pauper's grave, no tears of pity fell from loving friends; none, save orphan children were there to weep. I saw the cloud of witnesses that were with her on her entrance into spirit-life, and in all her poverty and destitution, her agony and suffering, there had been no thought of vindictiveness or hatred to the man who had been her companion, who had been so false to the vows he had taken when he led her to the altar. She had ever been tender and hopeful that there might be for him better days. She had been faithful unto the end, and she had drawn a cloud of witnesses around her who sustained her now.

"There was another cloud of witnesses around him who had ruined her husband. These rose up in stern array when he passed through the portals into the invisible world. I saw her by him who had ruined her, blighted her life, made her existence a curse, as far as regards earth-life, but there was no thought save forgiveness. The last words that passed from her lips were a prayer that she might find rest—and, Father, forgive him, he knoweth not what he doeth. Thus, as she entered the spiritual world there was a compensation for her. The cloud of witnesses confirmed her, and she knew that she had been faithful, loving, and pure; that with a right womanly sweetness she had borne herself through all these trials, and great was the joy with which, in the world of spirits, she met the companion of her earthly life. He was a victim of conditions, and had been more sinned against than sinning, and having been aided by other spirits he was soon raised to a higher plane of life, and had been striving in some way to repay her for the sorrows and trials which he had inflicted upon her.

"Not until this hour was she permitted to know that gracious ministration in spirit-life, and to enter into possession of the great and glorious realities of that home of peace and love, of comfort and beauty, and a realization of her fondest hopes in the enjoyment of true love.

"I saw that she had compassion for him who had wrought such ruin and desolation in the past. Then I saw, too, the hour come for him to enter the spirit-world after long-continued wrong, and daily growing more and more self-conceited—daily becoming more the object of the worship of the crowd. I saw him writhing in

the agony of disease and pain, as his physical powers were slowly wearing out. There was time for reflection, and through the long hours of the night the cloud of witnesses rose up in stern array, and in the depths of his anguish, with groans and sorrow, he realized as he never had before, that man cannot be saved by profession ; that there must be works as well as faith. He saw many things, and his friends said it was the wild muttering of his delirium that led him to speak as he did. When he saw dismal faces peering at him, they said it was his disordered imagination that presented the forms of many phantoms that seemed to rise up in judgment. Many brothers and sisters called upon him, and the man of God, as they called him, said to him, that he died with the hope of Christ in his soul ; that there was no doubt he was saved because he believed in the atonement.

"The cloud of witnesses that were attendant upon him knew that these visions that tormented him were but the revelations of interior conditions that had been developed by himself.

"The cloud of witnesses by whom he was surrounded were with him when he entered the world of spirits, and among that cloud was many a soul, who, while in the form, had been sunken low in the depths of degradation, and upon whom the chains had become so firmly riveted, that now they could not be broken. I saw them standing around him in stern array, and I saw him shrink from them, and return cursing for their cursing, and it was to him a pandemonium.

"Then I witnessed in that sorely tried and terrible hour, the cloud of witnesses around this woman as she approached this man. I perceived that he recognized her as the one whom he had cast off in her sorrow and destitution years before. I saw a great fear come upon him, lest she might accuse him ; and when she kindly extended to him a helping hand he could not take it, and it was a more terrible retribution than all the cursing that he had heard. He turned away, unwilling to receive the ministration ; but I knew there would come a time when this very soul would be able to accept such help ; but such is the condition of many spirits that they are not able to accept such help until the right conditions have been developed, and then there comes out an inspiration to be the recipient of favors in that direction. I saw this man turn away in anguish, for she was heaping coals of fire upon his head."

"At the last it biteth like a serpent, and stingeth like an adder."

We also have the testimony of the abandoned female ; proscribed,

too often unpitied by man, but who also is under the sheltering care of the Infinite Father, Who ultimately purifies and admits her to His heavenly fold. Hear the cheering words of a happy spirit—of one who in this life had been shunned by the pure and virtuous as a courtesan—as she speaks through Mrs. Conant's lips :

"Fourteen years ago this winter I died at the Hanover-street police station. I had numbered twenty-seven years on earth. I have no desire to rehearse my earthly life ; I only come to bring consolation to a mother's heart, and assure her that I have overcome the darkness of my earthly life, and that I have risen long since to the glories of that spiritual life that can only be attained by the earnest seeker after goodness and truth.

"When I first wakened to consciousness in the spirit-world I was terribly frightened. A half faith in a vindictive God brought darkness to my soul, and like a panorama came before me the incidents of my earthly life. They were dark, and in contemplating them I could but expect, according to the Christian's idea of God, that I should be sentenced to an unhappy state. But presently a bright angel came to me, and her words were these: 'Child of earthly sorrow, lift up thy soul to the God of Love, who loves thee as he loves the highest archangel. Fear no more; for your hell is behind you, and not before you.'

"From that moment I began to shake off the darkness, to step out into the glorious light, and began to try to be good, and to do good; and everybody seemed to help. There were no shadows flung in my pathway in this beautiful world. It was not so on earth. And to my dear mother I would say, 'Mourn no more over my sad termination of an earthly existence. Although it went out in night here, it rose in a beautiful morning in the spirit-world. There it was not dark; there I met loving hearts; there I rose into the sunlight of God's love; and you need not fear for me, mother; I am happy, happy, happy! and I will give you all the evidence of my power to return, and of my condition in the spirit-world, that it is possible for me to give. This coming is only to let you know that I can come.'

"To Mrs. Emilene Barrows, Boston, Mass."

And I here give another extract from the experience of the spirit who spoke through Mrs. Juliette Yeaw, in Philadelphia, March 26th, 1871, which vividly portrays the reception into spirit-life of one of the outcasts from earthly society :

"There was a girl, fair and beautiful, innocent and pure. She trusted one who betrayed and ruined her, and she was lost, as the world

counts it ; lost—shunned, and excluded from pure and virtuous society. Others, fair and young, were warned by Christian mothers not to speak to her, but to avoid her, and so there was no place for her seemingly in the wide world. He who had betrayed her was trusted and revered of men. It was said of him that he was a Christian ; that he was moral and virtuous. Fathers pointed him out to their sons as a bright example, and said of him, “This is a self-made man.” He was counted wise and great in the councils of the nation.

“I saw both these on their entrance into spirit-life. I saw her that was once a fair young girl, who had been driven by the scorn of society and lack of sympathy and pity into the haunts of vice. There was no hand extended to aid or help her. I stood by her side in one of those low dens of infamy, as the last feeble spark of life was fading away. By my side stood her spirit mother, who through poverty and suffering had been made prematurely old ; that mother whose heart had been broken because of the fate of her child, and whose love had never failed her, though it could not be exercised with saving power for her child,—such was the crushing weight that had been on them. I saw the eyes of that poor, forsaken girl opening on the scenes of spiritual existence, and a look of serene joy played over her sorrow-stricken countenance, and her pallid face was lighted up with a smile, for she had loathed the life that she had been compelled to lead.

“There were women, hardened by crime and sensuality, that surrounded her in that dark hour, and there was pity and tender tears dropping from eyes that were unused to weeping. There were deep and holy sympathies awakened. I saw in that hour many spirits gather from the spirit-world, and strive to make some impression upon these hardened hearts. I saw when the last feeble breath went forth from that frail form, and I noted the reception of that poor spirit in the arms of her spirit mother.

“I see there are those who say this is giving a premium for vice and crime—to say that one thus degraded was received in the arms of an angel. The angels knew that she had been more sinned against than sinning.

“Was there no retribution ? I tell you yea ; for the soul that is false to itself, when it awakens to a sense of its responsibilities must suffer, and when the love-light that beamed from the eyes of that mother penetrated her, though there was no accusing word, yet great waves of agony, sorrow, and desolation swept over that soul, and she would not be comforted. For every one of her sin-scarred years

there was agony enough concentrated, there was that which even the very hardest heart, the most vindictive spirit might be satisfied with. We know that the law of compensation will always act, and that retribution—justice, of which you speak so much—acts interiorly upon the souls of men and women.

"After a time these tender, loving tones of the mother awakened holy aspirations, and brought at last 'peace, be still!' to that tired and trembling soul, and it was many a month before, in her meekness and abasement, she could hope that she was slowly, but surely, developing and unfolding the powers of her spirit.

"Have you thought that the condition of her soul was one of utter scorn toward him who had betrayed her, and that she prayed to her God that she might go forth with curses to him? No! but rather did she pray, 'Father forgive him,—he knew not what he did.' Rather did she pray that she might progress, and become a ministering spirit to others who were passing through similar temptations, and also to him who had ruined her; for the deeper the wrong the greater the call for forgiveness, and the greater forgiveness that is exercised, the greater the development that is experienced.

"Now she went forth to stand as a witness by the side of this man, and many a night did she strive to impress him with a sense of her presence, and to awaken his interior convictions, and at times there seemed to rise before him visions of the pale face of his victim, and no sleep came to him. It was not for this purpose that she came, but that she might stir the waters in his soul. She was one of the angels that come down to trouble the waters, that by and by he should find had healing for him. After a time disease commenced its inroads upon him. He, too, with slow but sure steps, passed on towards that shadowy land—shadowy indeed to those who have been false to their relations to humanity, and as the shadows came near, and their blight fell over him more keenly, more sensitively than ever before arose before him a sense of the great crime he had committed.

"He, too, was a member of a Christian church,—great, I have said, in the councils of the nation; but he counted that as naught in that hour when men thought it was raving delirium; but it was an awakened sense of personal responsibility.

"He passed on to the other life, and eloquent words were spoken over his prostrate form. He was spoken of as one who was enjoying the companionship of the blessed, and had entered the company of 'just men made perfect.' His praise was echoed and re-echoed in many places. I saw here, too, the cloud

of witnesses around him, and as with unfolded spiritual perceptions he perceived her whom he had so grossly wronged, there was in her gentle mien naught of scorn, or contempt, or accusation, but it was as though a scathing fire had passed over his soul. Again and again, with redoubled power, rolled the waves of sorrow and humiliation, but there was no progression for him until he had accepted her forgiveness, and until he had passed through a long retributive experience, and after some years in the spirit-world that man, through fear and trembling, through many sad experiences, stands to-day in a higher condition; but he loves not to hear men speak his name as one who did well upon the earth. He remembers with sadness the deeds that were noted by the angels, and testified to by the cloud of witnesses that were around him.

"There has been wrought out by him a higher condition, and to-day, while he may feel glad to speak eloquent words, and quicken men's ideas on governmental powers, he has a greater work to do—to remove the errors of which he was guilty—to return to earth, and with strength and power to overcome human weakness.

"It comes to this: that they who have been wrong-doers—who have been engaged in any specific wrong—are, through the principles of retributive justice, when they have been raised to higher conditions, of necessity compelled, by the law of compensation, to visit the earth, and endeavor to remove those conditions which they themselves have helped to make. They must apply the remedies to the wrongs they have done."

But these are not types of the most degraded females; there are still those whose spiritual natures have become so vitiated, and so exhausted that they enter spirit-life utterly helpless, and it is only through the devoted ministrations of good angels that their spiritual energies are aroused to action. Of such a one a spirit gave a brief account through Mrs. Maria M. King, as we find it in her *Real Life in Spirit Land*.

"I visited the home of a harlot recently added to the community from earth-life. She was in the home of a relative who had been of her own grade, but was emerging from her lowest condition, having become capable of appreciating her surroundings in some degree. Had I been ignorant of the fact that spirits do not die, I should have believed that the pitiable object I saw in this home was dying. She was reclining upon a couch, with attendants busily engaged about her, impelling into her system magnetic fluids, in the endeavor to restore consciousness, to awaken the dormant energies of her whole nature. She was as one in a deathly stupor. Her vocation in earth-

life had so vitiated her nature, that the substance composing her spiritual body was so rare that the body could not perform its natural functions with sufficient power, or energy, to permit the mind to act through it, so that consciousness could result. She had been in this condition for several weeks, and months must pass before full consciousness would be restored. . . .

"The mental degradation of this class is outgrown by suffering, like that of every other class. Regeneration comes by repentance, and individual effort stimulated by repentance. The sufferings inflicted upon the low are just according as their natures can bear, and are only for aiding them into the path of repentance and regeneration. Vengeance prompts not one single experience of the sort I have named, through which such pass; but pure benevolence. It is not the prerogative of those of the second sphere, who are the appointed agents to assist this class into the path of progress, to appoint the punishments of men, but nature has so arranged that crime punishes itself; or, in other words, that the remorse of conscience that can be aroused in the mind of the criminal is the means of eradicating from his nature the seeds of depravity, whose fruit was crime, and whose nature is to continue to germinate and bring forth such fruit until they are eradicated. Benevolent teachers weep over the sufferings of their wards, yet stern necessity is laid upon them to help them, and they will not flinch."

And how fares it with the criminal, the flagrant violator of law? Society certainly does all it can to fit him for severe penalties here and hereafter, and he generally suffers in both states of existence. But it is cheering to know that it is gradually being understood that reformation, not vengeance, is the proper object of punishment here as in spirit-life, and this knowledge has apparently advanced as the belief in eternal punishment has faded from the minds of men.

"Earthly power doth then show likest God's,
When mercy seasons justice."

Mercy awakens hope, and hope excites courage, while despondency deadens every faculty, the exercise of which is necessary in the work of reformation. The punishments awaiting these in the next life are as varied in character and degree as are their natures and crimes. They are placed under circumstances and surrounded by conditions exactly suited to their necessities, and are dealt with by wise and benevolent spirits, whose whole action is governed by considerations

for their good ; and while some rapidly rise from their first low state, others for a long time remain obdurate and defiant, and spurn all attempts of their guardian angels to impress them with feelings of remorse and repentance.

For all criminals it does not appear to be necessary to pass through severe and prolonged suffering, many of them being more sinned against than sinning, and possessing virtues which are associated with their vices. Every virtue counts in the records of memory and judgment, and assists in discharging the debt, greater or less, which every man owes to God, his neighbor, and himself.

The criminal is the child and victim of circumstances ; of the circumstances of birth, education, and surroundings, the proscribed and outcast of society, and is generally far more to be pitied than blamed. One of these unfortunates, after he had arisen above his shadows in spirit-life, thus eloquently and vividly described in verse through the mediumship of Miss Lizzie Doten, the earthly woes and sufferings that were the legitimate fruits of his inherited and acquired tendencies. The words are taken from her inspired *Poems from the Inner Life*.

“ Out in the desolate midnight,
Out in the cold and rain,
With the bitter, bleak winds of winter
Driving across the plain ;
In the ghastly gloom of the churchyard,
Crouching behind a stone,
Fleeing from what is called Justice,
I was safe with the dead alone.

“ All of the madness and evil,
That into my nature was cast ;
All of the demon or devil,
Had filled up its measure at last.
Blood, on my hands, of a brother !
Blood—an indelible stain !
Burning, and smarting, and eating
Into my heart and my brain.

“ In woe and iniquity shapen,
Conceived by my mother in sin,
Forecast in the soil of pollution,
Did the life of my being begin.
I chose not the nature within me ;
I was fated and fashioned by birth,
Foreordained to the darkness and evil,
The sins and the sorrows of earth.

"The world was my foe ere it knew me ;
 It scattered its snares in my path ;
 Like a serpent it charmed and it drew me,
 Then met me with judgment and wrath !
 I saw that the strong crushed the weaker,
 That wickedness won in the strife,
 And the greatest of crimes and of curses
 Was the lot of a beggar in life !

"O the prison ! the sentence ! the gallows !
 That last fearful struggle for breath !
 The rush, and the roar, and confusion,
 The depth and the darkness of death !
 O man ! I have sinned and have suffered ;
 The climax of evil is past ;
 But the justice of time may determine
 That you were more guilty at last !

"Then long did I struggle with phantoms,
 And wandered in darkness and night,
 Till there came to my soul, in its prison,
 The form of an Angel of Light.
 I thought, in my blindness and darkness,
 That he was the Infinite God,
 Who had come in the might of His vengeance
 To smite with His merciless rod.

" ' My brother,' replied the bright angel,
 ' Let the name of the Highest be blessed !
 Lo ! He renders thee blessing for cursing,
 His will and His way are the best.
 Thy soul in His sight hath been precious,
 Since the birth of thy being began ;
 Thou art judged by the need of thy nature,
 And not by the standard of man.' "

" Then out of my cursing and madness,
 And out of the furnace of flame,
 My soul, like a jewel of beauty,
 Annealed through life's processes came.
 The forms of my loved ones were near me,
 The night of my sorrow had passed ;
 God grant you, oh mortals who judged me,
 As full an acceptance at last ! "

How much is the soul responsible for ? This is a question related to the deepest philosophy, and is perhaps impossible to answer. One thing appears plain, that the degrees of responsibility are

various as the conditions and characters of men ; and to no man is it given to judge his brother.

It is difficult to define evil. What is evil for one may be good for another. The sun, which dispenses light and life to all, also consumes and destroys, and it is quite possible that the various conditions of evil may be as essential as those of good. A spirit, through Mrs. Conant, said in relation to this subject : " As God is everywhere, and as there is no place without Him, no condition without Him, so then God is in what you call evil, and being stronger than the evil, is amply able to take care of it. I believe that all the experiences of life, all the conditions of life, however low they may seem to be, are of necessity ; a necessity growing out of the conditions of the earth upon which you exist ; a necessity growing out of the conditions of the planets by which you are surrounded ; and a necessity growing out of your own internal and external conditions. Therefore, if this position be a correct one, the goodness of God is displayed in the exhibition of so-called evil as it is displayed in any other condition of life."

Henry the Eighth was far from being a model man, and by many was and is considered a monster of iniquity, yet through him the Bible became the companion of nearly every household in the kingdom, and England the bulwark of Protestantism.

Motley says the assassination of the first William of Orange was the means of securing the throne of Holland permanently in his line, and that his assassination, together with that of Henry the Fourth of France, rendered the Jesuits odious all over the world ; and the death of Lincoln did more to render the cause of the rebellion odious, and that of the Union popular, than any other event.

Some men are the slaves of some dominant vice which holds them in subjection, while others, and these are the majority, are entangled in a web of minor sins which, as the Lilliputians held Gulliver, holds them, not by the strength of any one sin, but by the united strength of all ; and as a rule a man in the latter condition is in a less hopeful state than one in the former. None of these do wrong from love of the wrong itself, but from a confused and false idea that by doing the wrong, gratification or happiness will follow. Men seek happiness, not misery, and the majority of sinners are helplessly groping in the dark, and require the steady assistance which is prompted only by sympathy and love.

Future punishment follows as a natural consequence of sin, and is not an arbitrary infliction of Deity, as the world has generally been taught. No truth in Spiritualism is more conspicuous than this, and

in none is the wisdom and beneficence of the Creator more conspicuously displayed. That this is not considered unchristian, nor even unorthodox doctrine by some of the eminent authorities in the Church, can easily be proved. Among these is Bishop Butler, who, in his *Analogy of Religion*, p. 241, says on this subject : " Now the divine moral government, which religion teaches us, implies that the consequence of vice shall be misery in some future state by the righteous judgment of God. That such consequent punishment shall take effect by His appointment is necessarily implied. But as it is not in any sort to be supposed that we are made acquainted with all the ends or reasons, for which it is fit future punishment should be inflicted, or why God has appointed such and such consequent misery should follow vice, and as we are altogether in the dark how or in what manner it shall follow, by what immediate occasions, or by the instrumentality of what means, there is no absurdity in supposing it may follow in a way analogous to that in which many miseries follow such and such courses of action at present : poverty, sickness, infamy, untimely death by diseases, death from the hands of civil justice. There is no absurdity in supposing future punishment may follow wickedness, of course, as we speak, or in the way of natural consequence from God's original constitution of the world, from the nature he has given us, and from the condition in which He places us, or in a like manner, as a person rashly trifling upon a precipice in the way of natural consequence falls down ; in the way of natural consequence breaks his limbs ; suppose, in the way of natural consequence of this, without help, perishes.

" Some good men may perhaps be offended with hearing it spoken of as a supposable thing that the future punishments of wickedness may be in the way of natural consequence, as if this were taking the execution of justice out of the hands of God and giving it to nature. But they should remember that when things come to pass according to the course of nature this does not hinder them from being his doing who is the God of Nature, and that the Scripture ascribes those punishments to divine justice which are known to be natural, and which must be called so when distinguished from such as are miraculous. But, after all, this supposition, or rather this way of speaking, is here made use of only by way of illustration of the subject before us. For since it must be admitted that the future punishment of wickedness is not a matter of arbitrary appointment, but of reason, equity, and justice, it comes, for aught I see, to the same thing whether it is supposed to be inflicted in a way analogous to that in which the temporal punishments of vice and folly are inflicted,

or in any other way. And though there were a difference, *it is allowable in the present case to make this supposition plainly not an incredible one, that future punishment may follow wickedness in the way of natural consequence, or according to some general laws of government already established in the universe.*"

Punishment for wickedness commences in this life, and often from its severity would appear to be adequate to the sins committed. Milton most truly says :

"The mind, in its own place and in itself,
Can make a heaven of hell, and hell of heaven."

And this important truth is too often lost sight of by the Church, which occupying itself in a doctrinal sense almost exclusively with the concerns of a future life, is apt to look with indifference upon states, conditions, and things apparently pertaining to this only.

What man requires, is to be saved from a present, not a future hell. If we create a heaven within ourselves here, we are certain of a continued existence in it hereafter.

"Neither shall they say, Lo here ! or, Lo there ! for behold the kingdom of God is within you."—*Luke xvii. 21.*

Theology has committed a great error in placing both these conditions in the distant future, and ignoring them as present existing. Instead of constant warnings against future misery, sinners should be made aware of the depth of their present moral degradation, and directly assisted to elevate themselves, for "the way of the wicked is as darkness ; they know not at what they stumble." Convince men that their present suffering is the result of causes which they can remove, and the necessary stimulus is imparted which will generally spur to reformation. Show them that "our acts make or mar us ; we are the children of our own deeds ;" that they must cease to violate the laws of nature—the laws of their being—as these are the laws of God, and the penalty of their violation is either physical or moral suffering, generally both ; and that every sin begets its punishment more surely than the egg of the cockatrice develops the young serpent ; that a state of harmony is a heavenly state, and that inharmony is hell—both in this life and the next.

In view of these facts, many of them indisputable to the reason of every thoughtful mind, what becomes of the pernicious, dangerous doctrine of death-bed repentance ; a doctrine held up for admiration by the Church, which teaches that,

"While the lamp of life doth burn,
The vilest sinner may return."

That a guilty wretch can at the last moments of his life assume the garb of righteousness and enter heaven with those who have earned it.

"But he knoweth not that the dead are there, and that her guests are in the depths of hell."

Millions who have availed themselves of the supposed benefits of this doctrine, and have put off the work of reformation until their last moments, and then been made clean through the efficacy of confession and absolution in the one Church, or of sacrament and prayer in the other, have awakened in spirit-life to the full consciousness of their stupendous error, and have then been compelled to commence in sorrow and suffering the work of expiation for sins that never would have been committed, had it not been for their reliance upon false teachings. Between the teachings of eternal damnation on the one hand, and of this equally untruthful doctrine on the other, we can perceive but little difference as to the evil produced; but of the two we are inclined to think that the teachings of the latter have been most productive of misery to mankind.

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

If it be true that this doctrine is in contradiction to the clear and sensible declaration of the Apostle Paul, when he says in Col. iii. 25,

"But he that doeth wrong *shall* receive for the wrong which he hath done, *and there is no respect of persons,*"

it is no less true that in the great future all mortal errors are corrected. It is a glorious thought, overwhelming in the sense of divine love that accompanies it, to know that every human soul now existing, no matter how degraded, how overlaid with guilt, will sooner or later enter upon the path of progression, and never, in all the countless ages of eternity, will it cease its upward course in the direction of purity and happiness.

The question was asked of a spirit speaking through Mrs. Conant: "Do spirits regard the misdeeds of their earth-friends in the same light they did while here in the physical form?" And the answer was:

"Oh no. They regard them with sympathy, with charity, with pity; they regard them in the full light of truth. They are able to see behind the effect and discern the cause; they know wherefore their friends take this or that course in life; they see the propelling forces, the levers that move their friends in this or that direction, and when they see them forced by circumstances to take that which

is the lesser good, they mourn over the course they have taken, but not without hope, because they know that by the experience they will gain in travelling that way they will attain strength to free themselves, and will avoid such a course in future by coming into harmony with better laws, by making themselves acquainted with their surroundings."

Evil is only another name for imperfection, and as only the good, the true, and perfect are imperishable, so all that is sinful and imperfect in man will be eliminated, and all that is virtuous and pure in him will be developed. "The best philosophy," says Carlyle, "teaches us that the very consequences (not to speak of the penalties) of evil actions die away and become abolished long before eternity ends, and it is only the consequences of good actions that are eternal, for these are in harmony with the laws of the universe, and add themselves to it, and co-operate with it forever ; while all that is in disharmony with it must necessarily be without continuance, and soon fall dead ; as perhaps you have heard in the sound of a Scottish psalm amid the mountains—the true notes alone support one another, and the psalm, which was discordant enough near at hand, is a perfect melody when heard from afar."

CHAPTER XVIII.

THE SPIRIT-WORLD—*Continued.*

"In my Father's house are *many mansions*; if it were not so I would have told you. I go to prepare a place for you."—*John* xiv. 2.

"I would sing you a song of Heaven
If my soul could chant the hymn."

IN the above words of Jesus, he plainly expresses the truth that there are in heaven many modes of living, or conditions of existence. There is, also, to the understanding of enlightened Spiritualists, an important and definite meaning in his promise to go and prepare a place for his disciples, for we know our friends in spirit-life do prepare mansions, or homes for us; that this is a labor of love with them, and that they are fully compensated for their labor, by the surprise and joy we experience upon our entrance into spirit-life to find how solicitous they have been for our comfort and happiness.

But is the spirit-world a real, substantial world? and are spirits also substantial? The Rev. Mr. Murray answers this question thus:

"To me the spirit-world is tangible. It is not peopled with ghosts and spectres, shadows and outlines of beings, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its activities energetic, its life intelligent, its glory discernible; its union is not that of sameness, but of variety brought into that moral harmony by the great law of love, like notes, which in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which make us individual here. Heaven, in all the mode and manner of expression, will abound with personality. There will be choice, and preference, and degrees of affinity there. Each intellect will keep its natural bias, each heart its elections. Groups there will be and circles; faces known and unknown will pass us; acquaintance thrives on intercourse, and love deepens with knowledge; and the great underlying laws of mind and heart prevail and dominate as they do here."

And this, so far as it extends, is as good an answer as any Spiritualist can give, and no doubt the brain that guided the pen when writing

this description was impressed by an intelligence who was then existing in full view of the realities he describes.

"For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known."—1 Cor. xiii. 12.

Paul here answers the question: "Shall we know each other there?" and his authority, with Christians, should effectually settle it, but so mythical is the modern conception of, and faith in the spirit-world and spirit-life, that there is a constant tendency to doubt what Paul and a host of inhabitants of that world have testified concerning its naturalness.

It is a false notion that the characteristics of a disembodied spirit must be very different from those of an embodied one. It is as easy to suppose a spirit to retain all its affections, tastes, habits of thought, faculties, virtues, and faults, as to assume that it undergoes some mysterious, radical, and complete change in its nature, is subject to a destruction of its identity, and becomes divested of them. If it should not retain all these, which of them, or what portion of each should it still possess; or should it carry none with it? Suppose the latter hypothesis to be the correct one, what is to characterize the spirit; what will it possess whereby its identity may be established in the next life? How can a spirit thus stripped of all that distinguished it here even recognize itself? Would it be consistent with a heavenly condition to lose all affection for our dearest friends; for the partner of our joys and sorrows; for her who bore us; for the father who loved and protected us, and for the children who have been the light and joy of our household? Would it increase our happiness to lose even a portion of this love, which is the source and foundation of so much that is good and true in us here? On the other hand, if we lose none of this, what reason have we to suppose that we shall be deprived of any of our faculties, tastes, or affections? Can we afford to part with any original faculty, or with the knowledge gained through its exercise? Would this exalt us, or increase our wisdom? Are we not educated through our tastes and affections in a large degree, and what would be our gain to enter upon existence in spirit-life minus these, together with the organs and faculties upon which our mentality depends?

When speaking of human existence, our general understanding of it is the life from birth to death, but this idea must be eradicated if we are to have true conceptions of it. Human existence is the life of the individual from birth onward through the ages of eternity. Mortal existence is that portion of this life which is experienced while the spirit is embodied in flesh. There really are not two lives,

there is but one life, the rudimentary portion of which is passed while inhabiting the earthly tabernacle, and which is comparatively the infancy of existence, during which we acquire the knowledge and experience that fit us for our majority in the next stage. The limitations arising from our dependence upon the physical body are removed when we are liberated from it, and we are enabled to enjoy in a far higher degree than before the exercise of our various faculties. It is a new era ; a change in the circumstances of existence, but not in existence itself.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."—*Ecl.* xi. 7.

I remember the sad feelings that would come over me in the days of my unbelief when I viewed the splendors of the setting sun, to think that soon this glorious sight would be to me as if it were not, that for other eyes, yet uncreated, it would still possess the same splendor and beauty when mine should be closed in eternal death. How changed are now my feelings when I look upon the glorious orb. I know that my spiritual eyes will still view its spiritual splendor, as my natural eyes now do its material ; that I shall for countless ages continue to gaze upon sunsets surpassing in glory and brilliancy any that have yet been presented to my earthly vision, and that with other happy spirits I shall, while admiring, adore in a spirit of thankfulness the Great Being who has provided so bountifully for our eternal happiness. Heaven would be imperfect without this most glorious work of Deity, and we are not destined to mourn its absence. And the enchanting views of sunrise in the spirit-land ; do they equal the gorgeousness of its setting ? A spirit, through Mrs. Sweet, furnishes an answer.

"The rays of the morning sun bathe with golden light the mountain tops of the spirit-land ; the dew glistening upon the flowers adding sweetness to their purity and loveliness to their tints ; the birds are carolling their morning songs, and soft and holy is the hour as happy spirits come forth from their habitations."

In answer to my inquiry whether our sun, or a sun similar to ours, illuminated the spirit-world, a spirit replied :

"We have the same sun that you have, only to us its beams are not so dazzling. It appears to us of a softer, more mellow light, so that we can view it without inconvenience. Your moon and stars are also visible to us." Other spirits confirm this.

Everything of nature that has a visible expression here has a corresponding spiritual expression there, and the spiritual is the real, the

more beautiful of the two. Another spirit said to me: "The sun and moon rise and set in our world as in yours, and necessarily there are day and night; but not night as you understand it, for there is no darkness, only a diminution of the light of day, an absence of the sun—it is not so dark as your twilight. Spirits sleep as do mortals. They have no beds, but repose on a velvety kind of grass," or as another spirit described it, a soft moss.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."—*Ps.* xlv. 4.

If there be natural scenery in heaven, with mountains and valleys, there should also be celestial streams, where glorified spirits

"Range the sweet plains on the banks of the river."

These rivers and streams of necessity flow into bays and seas, from whence by evaporation their watery particles are reconveyed in clouds over the land, upon which they again descend in refreshing showers, nourishing the growth of vegetation, and again swelling the silvery streams that complete the beauty of celestial scenery. "The beautiful isles of the blest" are not a myth, but a substantial reality.

All this involves the necessity of an atmosphere, for there as here vocal communication is dependent upon the vibrations of a medium. This medium for the transmission of sound also pervades our material atmosphere, and is its spiritual counterpart; and it also pervades the spaces of our solar system, and probably all the spaces of the universe. There is an inner as well as outer life to everything in nature.

The inhabitants of the spirit-world converse audibly. Social intercourse there, as here, is generally conducted through conversation, and this involves the necessity of vocal organs, and organs of hearing. Were it otherwise, spirits would be strangers to the harmony of sweet sounds; no songs of praise, of thankfulness and adoration, could arise, and the spirit-world would be pervaded by eternal silence. This could not be heaven.

All forms of vegetation that have existence on earth equally exist there in a spiritual condition, but no less real than they appear to us here. The spirit-world is not a world of imagination; not vague, unreal, and unsubstantial; it is the perfect counterpart of this imperfect world of ours, and each tree, shrub, and flower is equally real as, and more beautiful than, with us. There are secluded forests where in all their perfection are to be found the oak, the chestnut, and other trees with which we are familiar. There are beautiful parks, made attractive by diversified hill and dale, and by the noble trees

that are artistically distributed over their surface by the hand of God; and there are gardens and flowers in the spirit-world far more beautiful than any we are accustomed to here. At Mrs. Andrews' and Dr. Slade's séances I have many times seen flowers which had just been plucked from gardens in the spirit-world, sparkling with heavenly dew, materialized and held for our inspection by the hands that plucked them. These flowers appeared as natural as those of earth. I thought they were more delicately tinted, but presume spiritual eyes alone are able to properly appreciate their spiritual beauty. There is nothing wanting in the spirit-world to meet every proper desire, affection, and requirement.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—*Luke* xiii. 29.

It is in vain that theologians attempt to satisfy themselves, or others, with the vague, dimly conceived ideas they entertain as to the employments of blessed spirits. A certain orthodox writer sums up their occupations thus :

"Your employments shall be to behold your glorified Redeemer, with all your holy fellow-citizens of heaven, and to see the glory of the most blessed God, and to love Him perfectly, and be beloved by Him, and to praise Him everlastingly." This can hardly be termed "employment" any more than the semi-conscious gaze of a partially recovered paralytic can be said to be occupation, but according to this authority, and his ideas are truly orthodox, to such a passive, useless, and certainly to an aspiring mind deplorable condition, are all the saints to be reduced, not as a punishment, but as a reward for a life of active virtue here. There is a little relief to the awful monotony of such an eternal existence which this author has omitted to mention, but which the more fruitful imagination of any worthy follower of Calvin will suggest; that is, an occasional glimpse of the torments of our dearest friends. It would certainly require some such a stimulus as this to prevent the saints from sinking into a condition analogous to that in which so many pious Christians yet believe the souls of the blessed to now exist, awaiting the great resurrection; a state of hybernation, of semi-consciousness, in which the spirit is ignorant even of its sex, and unable to tell whether he be himself or another. Each of these states is only paralleled by the other, and the mind that could believe in one would infallibly rest in the belief in the other.

"Of their office in heaven we have of course only prophetic glimpses (as in 1 K. xxii. 19. Is. vi. 1, 3. Dan. vii. 9, 10. Rev.

vi. 11, etc.), *which show us nothing but a never-ceasing adoration* proceeding from the vision of God through the "perfect love which casteth out fear."

So says Rev. Alfred Barry, in an article in Smith's *Dictionary of the Bible*, a good orthodox work, as this is good orthodox doctrine.

"Therefore are they before the throne of God, and serve him day and night in His temple; and He that sitteth on the throne shall dwell among them."—*Rev.* vii. 15.

The saints *are* before the Throne, or in His presence, as they were here, and as we all are now, and the righteous will serve Him night and day with thankful hearts, silently and audibly, in that temple "which is all, space," not necessarily with prostrations of the body, nor always even with bended knee, but with pure and holy offerings of the soul, the incense of the heart, which alone is acceptable to Deity. Thank God, we will not find Him seated on a great white throne; an "Awful Judge," smiling upon the righteous and frowning upon the wicked. Neither will we see Him as a person, in human form, for which I also thank Him, for in my soul I cannot conceive that my happiness would be increased by always being in His visible presence. One would feel as old theology teaches us we should feel: humble worms, only fit to crawl in the dust, and unworthy of such a Presence. The constraint would overpower our happiness, and I **can** only think that we would instinctively seek retirement in the most secluded retreat in heaven.

What a happy disappointment it has been to many Christians who have died in the belief of such crude doctrines, when they found that God there, as here, is only known by His visible works, and by feeling His presence and holy influence in their souls.

Spirits in one sphere differ from those in another as "one star differeth from another star in glory," but for wise purposes, and for their own happiness, they are permitted to intermingle, the virtuous with the vicious, the strong with the weak, the wise with the ignorant, and this association is necessary for the instruction and elevation of the lower spirits, but the inhabitants of the second sphere are not permitted to visit the spheres above them. Here it will be seen is a wide field of employment for spirits, and much of their time is occupied in cultivating it, spirits in each sphere instructing those below them; but this is not their only employment, they otherwise exert their faculties and gratify their tastes, even as intellectual and refined persons do here.

Sex and the sexual relations are recognized in spirit-life, and the male and female are as distinctly defined as here. There are tastes

peculiar to the sexes, and happiness is found in their gratification, and the employments and amusements of each sex are as varied as in earth-life. There are no drones where all is activity, but none are compelled to exertion only as the inclination to exertion is developed and the laws of progression demand. Each acts in accordance with his desires, and finds greater liberty and a wider range than he conceived of here in which to unfold his faculties and acquire increased power.

Those who have had no children here to satisfy their natural desire for offspring, will there find opportunity for gratifying this desire in adopting, tending, and loving some of the little spiritual waifs who are cast upon the shores of eternity without a mother's presence to cheer and protect them :

"For it is written, Rejoice, thou barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath a husband."—*Gal. iv. 27.*

Who can doubt that there is music in the spirit-world, both vocal and instrumental? John the Revelator says :

"And I heard the voice of harpers harping with their harps, and they sung as it were a new song."

And again he says he saw those who had obtained the victory over the beast

"stand on the sea of glass, having the harps of God."

In both these instances they were not only playing upon their harps, but they were accompanying these with their voices. Rev. Dr. Hamilton says, "David has not laid aside his harp, and there is still a field for Isaac to meditate ;" and with equal truth he could have added—fields for David and others to dance in. A spirit, through Mrs. Conant, said :

"Outward expressions are seen, and felt, and heard even there. There is music in the land of souls so far beyond the music of earth's spheres, that were you this hour to be translated there you would scarcely comprehend it, and if you had any devotion in your inner life, you would be very likely to fall down and worship the God of music. O yes, there are sound, sight, and feeling in the land of souls. It is not a mere world of imagination, a something devoid of beauty, a great chaos, with neither form nor fashion. No, it is more beautiful than this earthly sphere of action, having forms and various conditions of being." And again a spirit said :

"There is the utmost provision made in the spirit-world for all the needs of the soul. There are instruments corresponding to the musical instruments that you have here on earth, so exquisite are they in tone that could you listen to them you would be carried in

feeling, if not in reality, to celestial life," and my spirit father assures me there are musical instruments there of every kind, and vocal and instrumental music is heard on every hand.

William Howitt, in the following lines, also portrays the freedom and perfection with which the poet and artist there exercise their gifts.

"The dead—Who calls him dead who never died ?
Who only passed unto the other side.
Life has no pause, the soul no rifted chain,
So ancient seers and modern truths maintain.
To other lands the artist's gifts belong ;
To other lands the poet hymns his song,
And on far loftier themes, with nobler fire
Than Raphael knew, or Milton did inspire."

Many spirits are interested in the social, political, moral, and religious affairs of our world, and at the present time very many are engaged in extending and perfecting the means of communication between this and the other life. Benjamin Franklin, according to the testimony of all spirits with whom I have communicated upon the subject, is actively engaged in this work, and especially in perfecting the processes of materialization ; while he naturally at the same time takes an interest in concerns exclusively relating to spirit-life. Through Mr. Foster I inquired of a spirit-friend whether he had seen Franklin, and his reply was : "Yes, I have seen him ; he is a very active spirit, and is one that is often present in our life."

Many other spirits are intensely interested in watching, influencing, and guiding certain of their kindred or friends yet in the mortal, and where their labors are crowned with success their happiness is increased ; while, on the other hand, where they are unable to approach those for whom they cherish the deepest and purest love, or when their efforts to benefit them, to guide, or shield them from harm, or to divert them from evil courses are fruitless, they suffer from the disappointment and are rendered temporarily unhappy.

To what extent they are rendered unhappy by these disappointments is a question that has interested me much, and I have taken some pains to arrive at a satisfactory solution of it. Soon after the decease of my brother-in-law S——, in December, 1873, he came to me through Dr. Kenney, and conversed about his family and business affairs, and whenever after this Old John controlled his medium, my friend was quite sure to be present, sometimes accompanied by other of my friends, sometimes alone. The most common topic of

conversation with us was the business he had left in my hands, as executor of his estate, and it was evident that he not only knew all about it, but continued to feel the deepest interest in everything pertaining to it. Of course there were annoyances connected with it, and these evidently made a strong impression upon his mind, and after awhile he requested me not to refer again to his business affairs, as whenever he occupied his mind with these he was rendered unhappy, and excepting on one or two occasions I have not since introduced the subject in our conversations.

Not long after this, at another séance when S—— was present, I inquired of him how it was he could be happy in view of the fact that he had been called away in the prime of life, in the midst of worldly prosperity, to leave a family of young children to battle with the ills of life unaided by a father's watchfulness and care, and his reply was: "Spirits in heaven cannot possibly be unhappy. Heaven is a state more than a locality, and unhappiness is there unknown." It is only when they revisit earth and come within earthly influences, and in a greater or less degree reassume their former earthly conditions—as all spirits do when they revisit the earth—and witness the unhappiness of dear friends, or interest themselves in business affairs as he had done, that they are unhappy, and when they return to their spirit-homes they always leave these feelings behind them, together with the conditions that made them possible.

Their love and affection often impel them to approach their friends and reassume these conditions, and make efforts to alleviate the sufferings or promote the happiness of their friends, but if in time they find they cannot accomplish their purposes they repeat their visits less frequently, and wait until more favorable conditions promise more favorable results, knowing that the trials and sufferings which they fail to lighten will ultimately prove beneficial to their friends. Happy spirits find it necessary to submit to this wise law of their existence; their happiness in heaven must not be marred by too deep solicitude for their mortal friends; but this does not in any degree diminish their ardent and pure love for them, nor the watchful care they continue to exercise over them.

That certain advanced spirits have the power to visit other planes I can perceive no reason to doubt; the result of my inquiries leading to this belief, and my information is confirmed by the assurance of other spirits who have been questioned by others. At a séance with Dr. Buffum I asked Red Jacket, his Indian control, as before stated a highly intelligent spirit, whether any spirits can visit oth

planets, and his reply was : " Yes, sometimes ; but spirits can visit only such stars as are peopled by beings like ourselves, for we are in a certain degree in rapport with these bodies through them, and this assists our will-power, and certain advanced spirits are able to approach them, but certain other bodies cannot be visited ; the moon for instance cannot, because it is not inhabited, but is a sterile frozen body, and no spirit can visit it in person. But then there is a way to acquire a knowledge of the appearance and condition of the planets and other heavenly bodies which cannot be approached, and it is this—for instance—a lady may be visiting here while her home is in Boston, and she sits quietly and brings her mind to remember how her home appears, and thinks of her rooms and furniture, and how her dresses are arranged. She realizes the picture as perfectly as if she were there. Now she does this only after she has seen the house and its arrangements ; but we have the faculty of fixing our minds upon any remote object as she would do upon her house, and seeing it as it really is although we do not go near it, and through the exercise of this power we know the condition and character of many of the heavenly bodies which no spirit has ever visited ; among them the moon. With us space is a nullity."

The reader should not suppose that I offer these views of Red Jacket as conclusive. I simply present them as the *opinions* of a spirit who is just as liable to err in his opinions of things and conditions in spirit-life, as any equally intelligent and candid person would be in his opinions of matters relating to earth-life, and I would not be at all surprised to receive from another spirit, whom I should question upon the same points, materially different answers ; the difference in the answers being dependent upon a difference of views. But I would be surprised to receive a positive denial of the power of any spirits to visit any other planets, for all thus far have agreed in asserting that the power of visiting some does exist ; they all agree in the main fact, and for this reason Spiritualists generally accept as true that certain spirits can visit certain planets.

Since this conversation with Red Jacket I have received full confirmation of what he stated, from the spirit of my father through Dr. Kenney. I asked my father whether any spirits can visit other planets, and his reply was, he thought they could ; but he would inquire of spirits more advanced than himself. He said he and others in his sphere (the fifth) could not do this. At a subsequent sitting he said he had made inquiries of spirits from the sixth and seventh spheres, and found that those in the seventh can do so, and even some in the sixth also can, but to spirits on lower planes this is not

permitted. He also confirmed the assertion of Red Jacket, that no spirits can visit the moon, and assigned the same reason for their inability.

I have before remarked that heaven is a scene of activity, and I will now add, the sooner we get rid of the vulgar error that labor is a curse, the better it will be for us. So far from labor being this, it is a divine institution, and through it the noblest qualities of the soul are brought into exercise and developed. It is this aversion to exertion that induces many, in their negatively sinful state, to rest with the reflection that many others are in the same condition with themselves, and they will fare no worse than these. Perhaps not, but all like them will fare badly when they come within the sphere of spiritual activities, and then perceive how utterly unfitted they are to work in harmony with their surroundings. We must not here be barren fig-trees if we expect to bear fruit in heaven. Dr. Adam Clarke observes: "I have lived to know that the secret of happiness is never to allow your energies to stagnate." The law demanding the exercise of our powers is as exacting in the one life as in the other.

Shakspeare says :

" If all the year were playing holidays,
To sport would be as tedious as to work."

I am surprised that the great dramatist did not extend the scope of the idea, and state the fact that continuous sport would be far more tedious than work.

The indolent character of many beside the Orientals have led them into the error that idleness is happiness. Thus Schlegel craved "the divine idleness and happy life of plants and flowers," and he admired the calm and passionless life of Oriental ascetics. Such men are of the stuff that Italian monks are made of.

Many men think that heaven is one vast theatre of enjoyments. In one sense this is correct, but they will also find that there can be no participation in these enjoyments except as the reward of duties performed. The selfish ambitions of this life carried into the next will not meet with any of these enjoyments. I have somewhere met with the remark, that "Many people will be astonished when they get to heaven to find the angels laying no schemes to become arch-angels."

We should remember that life is eternal ; that we are now living

in eternity, and moulding our characters as in the light of futurity we and others will view them, and that the saddest of all work is to undo that which has been wrongly done.

How very differently do the realities of the spirit-world, and the conditions of existence there appear to the majority of men when they are ushered into it. Instead of its being what they have been taught to believe, a life of aimless indolence and beatific adoration, they find it quite as practical as this, and equally substantial. And then what a different reception do they meet from that they expected! While the self-satisfied religionist will fail to meet with the great reward he has anticipated, and is disappointed in not obtaining that highest seat his vanity and selfishness had coveted, the humble well-doer will find heaven to far more than realize his highest conceptions of it. Through Mrs. Sweet, a spiritual intelligence pictured the happy disappointment of persons of the latter class. We find the communication in her *Future Life*, p. 15 :

"Near me I saw those trembling ones with tears upon their cheeks. Ah! the tearful eyes, how sad they look, and yet how hoping. Slowly they approached—tremblingly they lifted up their voices and exclaimed : ' Oh, this place is so beautiful we will not be permitted to stay! It is only a glimpse of heaven, only a thought of beauty to gladden us on our entrance into the shadows of the spirit-world. Why, they told us of the valley of the shadow of death. They told us of the path being narrow, and of the few that entered it. They must have been mistaken in the way they took those words—that passage. A great many are walking in that way ; we are walking in it ; oh ! oh ! it's heaven, it *is* heaven ! It is the heaven we heard about ; but it is the heaven we never expected to enter. It was kept at such a great distance from us. They said it was the pure, the sanctified, the meek and the lowly, and the God-fearing, the sin-hater, and the well-doing that enter heaven. We never thought we were the well-doers ; we never expected so great a boon ; we never anticipated being so near heaven—it seemed so very dim and distant. And now here we are, and here is heaven. Why, a short time ago we were down in the busy world, jostled in the crowd, and overlooked—sometimes sneered at, sometimes scoffed at, often unnoticed. But oh, we did love God ; we did right as near as we knew how, though not all they told us was right. We lived and died as mortals do, and here we are, some in one path, and some in another ; some in one direction, and some in another, that leads to this beautiful country. Some are in fields where grass is just beginning to grow ; some walking through paths of shade and sunshine ; some are even

picking flowers, and some are seeking for treasures which they call knowledge ; which they sought for long on earth, but never found, because of their inability to attain the gift. They have gone to a building which they call a place of instruction, and they say that is a heaven to them already. They say their souls have ever hungered on earth without being satisfied. Some of them are exploring the wonders and workings of nature, and some are exploring the wonderful machinery of their own being. All are engaged in labor, and all have kind friends called guides. Shall I tell you what the labor is called ? It is the natural labor of the human mind, which the eternal soul is ever engaged in ; and that is Progression."

When spirits are asked what they see in the spirit-world, they often differ in their descriptions. This is attributable to the fact that each thing exists for the affection, and what is contrary to it is for that spirit as if it existed not. There are gardens for those who wish for them, and none for those who do not desire them. There are temples for those whose chief delight is in prayer and worship ; cities for those who like them, and beautiful scenery for others who have no affection for cities. The happiness of each spirit consists in having and seeing what it desires.

Cahagnet, on page 30 of his *Celestial Telegraph*, remarks upon this subject :

"The other day through the medium of my somnambulist, Adèle, I asked the spirit Mallet whether there were any cities in heaven, as on earth ? He said he did not know. 'Can your guide tell you ?' 'Yes ; there are cities in heaven for him who desires to dwell in cities. If Mallet did not answer you clearly, it arises from the circumstance of his having no taste for studying and frequenting cities. Mallet seems cramped in his answers ; I don't know why.' 'Because you ask him things which he is not permitted to acquaint you with, and others with which he is unacquainted. I have already told you that a spirit in heaven knew only what it desired to know ; its happiness consists in the knowledge of one thing ; little matters to it the rest.' 'Still, all spirits must behold cities, groups of houses and people, since they are in places inhabited as on earth.' 'Spirits see only what they wish to see ; if they delight in a house they see only a house ; if in a city they see a city ; the same with gardens, the country, public places, and assemblies. If they wish to travel they do so.' The spiritual life may be explained in a few words. You desire only what it is agreeable to you to possess, and the goodness of God gratifies you instantaneously.' 'But if I desired the wealth of my neighbor ?' 'We can desire in heaven only what we are able

to obtain ; we do not enter heaven with thoughts of robbery, disturbance, falsehood ; all such thoughts are of the domain of the earth, and cannot accompany us on high.' " And again on page 141, another of his mediums, or lucid subjects, confirms what Adèle said.

"Madame Gouget once out of this ecstasy experienced much difficulty for want of expressions in telling me what she had seen. She is very religious, and believes in her watchful state the dogmas of her religion (Roman Catholic), which are by no means in accordance with what she has just said in respect to hell, purgatory, the three heavens, etc. It suffices that this woman renders homage to her Creator by representing Him not as a mischievous and vindictive Being, for my receiving her testimony with pleasure. Her angel says that there are no gardens, etc., in heaven, because his principal affection being prayer he beholds but a temple, where he joins in chorus with the beings who like him sing the praises of God. From all that we have read we perceive that our happiness exists in our principal affection. He who loves solitude would not wish to be in a noisy city ; he, on the contrary, who is fond of bustle, diversion, would desire a city."

What was here revealed to Cahagnet, a French magnetizer, through his magnetic clairvoyants, before Modern Spiritualism was heard of, is fully confirmed by the revelations of the latter through mediums. On page 222 of *Flashes of Light from the Spirit Land*, a spirit, purporting to be that of William E. Channing, is there reported as saying through Mrs. Conant :

"All the phenomena of nature, and all the forms in nature that have an existence with you have also an objective existence in the spirit-world proper. There are things and places in the spirit-world, as well as thoughts. The peach and the pear, the glorious forest tree, the mountain and the ocean, do not exist alone in the imagination of the spirit, or in the memory of what has been, but they are living, tangible, present realities. Your correspondent asks why spirits do not all agree upon this subject. It is very clear why they do not. The western prairie is by no means an eastern city ; that you will admit. A wild man of your western prairie, when told of the swarms of intelligent beings that fill your eastern cities doubts you—cannot believe you—and were he to pass to the spirit-world having no knowledge of these eastern cities, he would return telling you that *his* spirit-world was a prairie or a hunting-ground. You should not forget that the spirit-world is only a condition of being, just as your world is here. There are places where there are no trees ; no flowers ; no vegetation ; none of the beauties of nature ; nothing

that would be beautiful to you, and there are intelligent spirits dwelling in such places. If they have the power to return they come back reporting that there are no natural beauties in the spirit-world ; no natural scenery. They have heard of it, but they have not seen it. It is all imagination. So it is to them, but to those who have been more fortunate it is not imagination. The happy child that returns from the spirit-land will tell you of the flowers, the birds, the glorious spiritual prospects, everything that goes to gladden the soul. Perhaps at the next breath one will return saying, ' There are no flowers, no fruits ; I see nothing of the kind. My spirit-home furnishes nothing of the kind.' Has one been false ? No ; both have told you the truth. Your spirit-home is by no means the spirit-home of any other spirit. Your surroundings are dependent upon yourself. You are attracted by a spiritual law of gravitation that you cannot thwart, to your proper place in the spirit-world. That place has its natural spiritual scenery, or it is devoid of it. Perhaps there are trees and flowers, grasses and rivers ; perhaps not. The great scroll of spiritual revealments is fast being unrolled, and slowly the mists and fogs of your former superstition will pass away. You have believed in a personal Deity seated upon a great white throne. You will by and by lay that false idea under your feet, and embrace one more rational. Just so fast as the light of God's wisdom and truth shines into your souls, just so fast you can perceive the truth in all its simplicity. We tell you again and again there are beautiful things in the spirit-world—trees, flowers, grasses, fruits ; all that you have here are faithfully represented there—you may be sure of that."

On page 88 of same work we find a communication purporting to come from the spirit of Rev. John Pierpont, through the same medium, in answer to the question :

" Is it true that thought takes form with spirits ? In other words, if a spirit thinks, say of a landscape, does that thought body forth to the spiritual sight a tangible presentation of the thing thought of ?"

The answer was : " No ; I do not so understand it. I believe that thought in concert with action can produce many, and I may say all the scenes of art. But I have no evidence that by thinking of a beautiful flower, a beautiful landscape, or a beautiful face in the spirit-land, or anywhere else, that that beautiful landscape, or flower, or face will be projected into existence simply because I have thought of it, or desire that it may come to me. The earth and the spirit-land are filled with all that is essential to the soul's happiness. All the essential aids to spiritual progress are placed in the spirit-land, and in earth life, or wherever the spirit as a spirit can go. Now as the

spirit is possessed of a very large degree, to say the least, of freedom, when it casts off the mortal body, it is very reasonable to suppose that if I think of a beautiful landscape, place, or thing, in my external life, I might commence action to reach that. I know in my soul-life that it exists in tangible reality somewhere, and I seek it out. If my desire is strong enough, I do not stop till I reach it ; till the object is gained, and I am thereby satisfied. In this sense, and I believe in this sense only, does thought produce external objects, or bring them to us." "No two persons see or understand a thing exactly alike. You should remember that, and where you have the faculty of perception very poorly developed here, the spirit in its enfranchised condition has it very largely developed. For instance, I may say, 'That is a very poor painting—a perfect daub.' Somebody else may say, 'It is perfectly beautiful ; it is food for my soul.' These soul-feelings—for they belong to the soul here—belong to it in a very large degree in the spirit-world. They have the largest room for the exercise of that freedom which belongs to the spirit after it has cast off the body ; therefore if I detest the picture here and see no beauty in it, that feeling will be intensified in the spirit-world, consequently two spirits returning from the same spiritual locality will give you entirely different accounts of that locality. One will say that it is beautiful, another that it is a barren waste. The capacity to understand is within, the variety is without, but the capacity to enjoy the variety is from within. So you see no two individuals can understand anything—not even any one thought—exactly alike. There will be a difference of opinion because there is a difference in the internal constitution of the individuals, for it is by the internal that the external is measured."

I have here given place to these communications through Mrs. Conant's mediumship, not for the reason that they came through her, but because from carefully weighing their statements of facts and views, and from the comparison of these with the information I have personally received from reliable spiritual sources, I find the teachings they embody to perfectly agree with this information, and to corroborate it, and I accept them as truthfully descriptive. Many things coming through Mrs. Conant I reject as puerile, exaggerated, or erroneous, and some things as intentionally so on the part of the communicating spirit or spirits who occasionally seem to usurp control of her, and cause her to say things which must grieve the higher spirits who generally influence her to utterances inspired by truth and wisdom. No investigator should ever for a moment forget the injunction of St. Paul, to *try the spirits*, and especially in cases like

this, where the medium is a channel for the utterance of any spirit who chooses to speak through her.* Mrs. Conant, among all the mediums of whom I have knowledge, stands pre-eminent for accessibility to spirits of every grade.

"That ye may eat and drink at my table, in my kingdom."—*Luke xxii. 30.*

Every living thing requires sustenance in some form, and as spirit-life is real life, and spiritual beings are real beings, a bountiful supply has there been provided to meet their necessities and desires. If there are forest and ornamental trees, there are also fruit-bearing trees and vines in abundance, which furnish suitable sustenance for the nourishment of spirits. Through Mr. Foster, of a spirit purporting to be my father, I asked the question: "Do you require food, and if so will you describe the nature of it?" The answer was: "Everything that has life must have something to sustain it. Spirits in the lower spheres subsist on the odors of your dishes and other earthly emanations, while more elevated spirits subsist on fruits, etc., which exist at their desire."

The spirits in the lowest spheres still retain their gross, earthly appetites in force, and as they cannot directly consume the material food daily furnished for the sustenance of mortals, they frequently place themselves in rapport with certain persons in earth-life, who are generally upon their own plane, and through whom they eat, drink, and enjoy the invisible elements of the food these consume. This is a species of vampirism, and is revolting to a sensitive mind; but we are dealing with facts, not fiction, and it is well this truth should be known by all, so that while the good and virtuous may feel secure in knowing that such gross spirits cannot approach and come into rapport with them, as like only attracts like, the depraved, the vile, and debauched may be taught that when they indulge their gross appetites and passions there are spirits, perhaps even more degraded than themselves, who are partakers with them, and who constantly stimulate them to renewed excesses.

Spirits teach us that there is not a gourmand nor drunkard in earth-life who has not at least one such spirit associated with him, and who, when his own sense and judgment suggest forbearance, is certain to urge him to further indulgence, and generally successfully. This rule as to temptation by depraved spirits, applies equally to every one who pursues a sensual or vicious course in any respect. No man can seriously contemplate a wrong act, or pursue a wrong course, with-

* Since writing the above, Mrs. Conant has entered upon the life whose mysteries have so often been partially described through her mediumship.

out his thoughts attracting spirits who affinitize with him in feelings and inclinations, and who enter into his purposes with zeal, and by every means in their power strengthen the bent of his mind.

The world has at different times been astonished at the enormous power and rapidity of digestion of certain unfortunate beings who, at a single meal, would consume as much food as would suffice to supply the wants of a moderate eater for a week. I have little doubt that in most of these cases the ability of the person to swallow and digest such a mass of food, is attributable to his being mediumistic to some spirit, who was either a gourmand or a half-starved creature while in earth-life, and who has found himself able to come into such close rapport with him as to influence his organism so that the digestive processes are largely under his control, as has many times been illustrated in the cases of the spirits who control mediums causing them to eat voraciously while under control, and who, when released, have experienced no inconvenience from their apparent surfeit. Both Dr. Slade and Dr. Kenney have informed me that they have personally had this experience.

As before stated, it is not the grosser elements of the food that these spirits appropriate, but the sublimated or invisible elements, which are nourishing to their spiritual bodies.

In relation to this subject, a spirit, through Mrs. Conant, said : "A very large class, or group of spirits, who are as yet magnetically attached to the earth, and earthly conditions, obtain much of their sustenance through the action of human life, through the magnetic conditions that belong partly to human life, or stand as agents between this world and the world of souls." And again another spirit, through the same medium, remarked : "The spirit-body possesses all the organs known to the natural body, and all the attributes, all the functions known to the natural body. . . . Yes ; the spirit has a stomach, has teeth, and uses them. Spirits have need to eat as you have. They do not subsist upon nothing. Here you are in the rudimental state of spirit-life, and here you eat. There spirits dwell in a more refined state, but there they eat also. Receive and give is in the order of nature ; therefore all the processes by which progress is carried on here, are known also and made use of in the spirit-world."

Since the foregoing was written, while pursuing my investigations of this subject of spirit sustenance, a curious and interesting fact was brought to light.

In reply to my question, "What spirits subsist upon?" Old John said that spirits never eat nor drink ; that they inhale or absorb certain properties of spiritual fruit, which nourish them. I told him

that I thought he must be mistaken, as all other spirits had assured me that they require sustenance as we do, and that they both eat and drink. He replied that I must have been misinformed; it was true that spirits have digestive organs, but their functions are never exercised in spirit-life.

A few days after this I again had a conversation with Old John. He said there were present Big Bear, and three of my relatives in spirit-life. Addressing them all, I said that a few days previously Old John had told me that spirits neither eat nor drink, and I desired to know from them whether this was correct. The answer was, no; that they all require nourishment as we do, and they receive it as we do through eating and drinking; but their food consists alone of fruits of various kinds, and it is digested as with mortals.

This answer, given through Old John himself, puzzled him greatly, and he conversed with Big Bear in Indian dialect about it, and at last addressing me he said: "Why, brave, they all say they eat just as they always did. This is strange, for Old John does not eat," then after a pause he added: "Fig Bear says that he eats every day, and is hungry now, and Old John must get nourishment from 'body' (the medium) and that makes body eat so much." I here inquired if he, Old John, did not eat when he first came to the spirit-world, and he replied: "Old John don't remember;" then in a moment he continued: "Why, yes, Old John thinks he did; he must have done so, but he has not eaten anything since he controlled 'body.' Old John now often takes a grape or something, and chews it, but he does not swallow it."

If this be true, and I have no doubt of its truth, Old John being in such close rapport with his medium actually derives his nourishment through him from the food the latter consumes, and requires no other, while other spirits not in such perfect rapport with earthly mediums are dependent upon the fruits, etc., of their own world. I am inclined to believe that the knowledge of this fact will contribute to the solution of other important psychological questions.

If all these are truths, and I consider them well substantiated, the custom of the more ignorant of the Chinese, and of certain tribes of Indians, of gathering around the graves of their deceased friends and placing over them their most savory dishes for their acceptance, has a foundation not only in affection but in practical sense, especially when we consider that perhaps a majority of the spirits of their departed friends in all probability inhabit for a considerable period the lower planes of spiritual existence, where they are compelled by their con-

ditions to draw to a large extent upon material elements the necessities of their natures.

This knowledge also casts light upon the source of the universal custom of antiquity, of offering sacrifices of some cases even of human beings, the participants being generally prompted to it by needy spirits, who, by the copious vital emanations evolved by the sudden extinguishment of robust animal life, the very elements their imperfect natures demanded. To them these bloody sacrifices were oblations indeed, and they inhaled the stifling vapors with more delight than if they had been costly incense offered by the hand of a monarch. These remarks equally apply to the sacrifices of the Israelites.

As to the garments with which spirits are clothed—I speak of happy spirits—I am informed by them that female spirits are usually clothed in robes extending to their feet. Males are clothed in shorter robes. The robes of both sexes are most commonly white, but in some instances they are colored, and most females adorn both their heads and robes with flowers and leaves. Some cover their feet with sandals, others have their feet bare. Males usually wear coverings for their heads. Females do not.

Even some Spiritualists, I find, have the impression that all spirits, or at least all happy spirits, are clothed in white, shining raiment. That many—perhaps the majority—are thus clothed, I think probable; but that all are, I believe to be a mistaken idea, for we are invariably told by them that they continue in possession of all the tastes that distinguished them in this life, and if so they would vary in their tastes there as here, and many of them at least would adorn themselves in colors, as when in the form. It certainly is true that our most common conceptions of them are as being clothed in white, and most generally they so appear to us, unless through the materializing process; but it is possible, even probable, that the reason why they so appear is that we rarely perceive them clearly on account of the slight materiality they can assume, this not being sufficient to fully reflect our terrestrial light, so that like the picture on the photographer's plate the colors are not visible. Could we perceive them perfectly, probably the different colors of the raiment of many of them would be apparent.

In materializations at Mrs. Andrews' and Henry Slade's I have often watched the development of spirit forms. When faint in appearance they would be uniformly of a grayish hue, in a more advanced stage they would appear darker, but more corporeal, more like a human form in an uncertain light, and it would only be when the material-

ization was nearly perfect that colors could be perceived, but then I have often seen colored articles of female dress of vivid hues, and I inferred that they were in use by these spirits, and this opinion has been confirmed when questioned by me, by their direct assurance that they were then arrayed precisely as they were accustomed to dressing in spirit-life.

Old John says that female spirits sometimes take as much interest in adorning themselves with robes and garments of varied hues and patterns as they did when in earth-life, and what will cause in the reader a smile of incredulity is his further statement that he has seen, in a number of instances, the prevailing earthly fashions of feminine garments copied. Nothing but my implicit confidence in his veracity could induce me to receive this statement as true, but I cannot reject it upon any sufficient grounds. He also said he had seen my spirit daughter, Lily, six or eight times arrayed in robes of different styles and material.

The garments of male and female spirits are always found in their homes ready for them when they enter. Their tastes in the choice of garments are anticipated, and the latter are of every color, texture, and style they can desire, and never wear out or become soiled. When they are qualified to advance to a higher heaven, garments from that heaven are brought to them, in which they array themselves, not being permitted to take anything whatever from one heaven to another, everything in any heaven belonging exclusively to that heaven. In their new homes they find every other thing which they can desire, including jewelry of gold, silver, and precious stones, far excelling any that wealth can command on earth, and all good spirits can obtain it in abundance. These things are made by skilful spirit artists, whose highest enjoyment, for a season, is in being employed in their production.

Children who pass into spirit-life, there continue to grow in stature the same as if they had not passed away.

“And while I am thus standing, I almost seem to see
Two little forms beside me, just as they used to be ;
Two little faces lifted, with their sweet and tender eyes,
And I know they now are angels, their home is in the skies.”

And thus to the mother her deceased children nearly always appear when they are able to manifest themselves to her mortal eyes. Spirits have the power to so represent themselves, and knowing that so the parent expects to see them they assume the appearance

they bore before they passed away; but where any considerable time has intervened, their proportions and stature have changed, and the mother who expects in the next life to meet a babe who may have departed twenty years before still a babe, will be disappointed, but this disappointment soon wears off when she discovers that a child's pure love has ripened into that of an angel's, and is just as warm as her own, and perhaps exceeds hers, as time has not weakened it as it may have lessened hers.

A spirit with whom I communicated through Dr. Slade, immediately after having communicated with a dear friend of whom I have often before spoken, and who passed over with her unborn babe, said of her: "She has her child with her and nourishes it as she would have done in earth-life, it deriving its support from her, and it is growing and developing as it would have done on earth."

That child was repeatedly materialized and presented to my view, both through Dr. Slade's and Mrs. Andrews' mediumship, within a few months from the time of its passing to spirit-life, and I have also at various times since then seen it, and at the later times it has shown a development equal to that it would have experienced in earth-life during the same periods of time.

All spirits who have made representations upon the subject, so far as I know, agree in saying that in spirit-life all appear of the same age, excepting children who have not yet attained their full measure of growth. This appearance corresponds to that period of earthly existence when full maturity is attained; say about the age of thirty years in men, and twenty-five in women; but from the more delicate, ethereal, and brighter appearance of spirits, they really appear younger than these ages. It should electrify the withered hearts of the aged yet lingering on earth, and quicken their dormant energies to know that in a very short time they will experience the full reality of a never-ending spiritual youth; that youthful blood shall again circulate in their veins and fire their hearts, that all the pleasures and enjoyments of heaven will be theirs, with the tastes, inclinations, and capacities which belong to youth for their appreciation. The enfeebled intellect will be quickened into activity; the listless mood replaced by animation; weakness converted into strength; the bowed head and form become erect, and the whole being pervaded with an ever-present consciousness of an immortal existence; "and the inhabitants shall not say I am sick."

Though they appear of nearly a uniform age, yet each retains in a considerable degree the appearance which on earth marked his

individuality, and is as readily distinguished from another as mortals are from each other. The forms of happy spirits are more graceful, the features preserve their general configuration, but they are more delicate and expressive; the purity of the complexion sets off the features to perfection, the forehead expands, and the hair is rich, full, and glossy, while the eyes possess a heavenly lustre and expression which denote health, harmony, and happiness. It follows that all happy spirits must be beautiful, each in its own way—a beauty exceeding earthly conceptions.

The spiritual body bears the color or complexion of the physical, etherealized as before stated. Thus the light, dark, and black races of men are there represented, but the latter approximate nearer and nearer to the light, and advance in purity and brightness as they progress, and when they reach the superior planes they acquire a beauty equal to the light-colored races on the same planes.

The insane are generally affected in a greater or less degree upon their advent to spirit-life, by the reflex action of the peculiar conditions which cause insane manifestations here, and which cast a shadow over their minds; but these conditions soon pass away, and they become freed from all traces of mental derangement. Insanity is primarily of the material brain and organism, not of the spirit.

The idiot is at first only an idiot; but under the kind care and treatment of wise and faithful spirits his mental faculties are slowly but steadily developed, and ultimately his mental capacity becomes equal to that of most others.

The deaf and dumb are no longer so upon their entrance into spirit-life. Their deafness being solely dependent upon the defective construction of the physical organs of hearing, the corresponding spiritual organs are as perfect in them as in others, and are in proper condition for effective use, and only require the temporary assistance and instructions of spirit friends to enable them to converse fluently.

How beautifully this loving care and provision of the Divine Father was illustrated in the few simple words of a little spirit child, who manifested through Mrs. Conant at the Banner of Light Circle in Boston. She here had been deaf and dumb. She spelled out her little message of love through the signs of the deaf and dumb alphabet: *I can speak in heaven, mother.*

In Mrs. Britten's *Western Star*, for October, 1872, is published a narrative of Dr. H. B. Storer, which I here quote in further illustration of this subject.

"On the Sabbath of Aug. 2d," he says, "I lectured at Syracuse, N. Y., and between the morning and evening services attended a

circle numbering about twenty persons, at the house of Mrs. Bears. Among those present were two ladies and two gentlemen who had come in from a neighboring town to attend my lectures, and were unexpectedly present at the circle. During the session a test medium of this city, Mrs. Corwin, was entranced by a spirit, and extended her hand to one of the gentlemen referred to. He rose from the opposite side of the room, passed over and took a seat by her side. The spirit then seemed to be making great efforts to speak, apparently unable to control the vocal organs of the medium, and the minds of all persons in the room, if, perhaps, we except the relatives of the spirit, were intensely sympathizing with the effort. It was noticed, however, that the left hand of the medium was occasionally raised, and the fingers moved, and soon the gentleman announced that the spirit had identified itself to him; 'and in the right way, too.' All supposed this to have been a private sign, and still continuing to expect remarks from the spirit, one after another would occasionally suggest conditions that might favor the influence. At this point another spirit controlled the medium, and calmly stated that if all would keep quiet the wife of the gentleman seated by the medium would again endeavor to communicate; that she was deaf and dumb when in the form, and would communicate through the deaf and dumb alphabet. Accordingly all became quiet, and soon the spirit-wife again manifested, and for the space of some twenty minutes conversed with her husband, the medium's fingers being controlled to spell out both answers and suggestions through those mechanical signs known as the mute alphabet.

"It was indeed a deeply interesting sight to see the husband seated silently before the medium, her eyes tightly closed in the deep trance, spelling out with his fingers questions to his wife, and that wife responding to his thoughts through the form of another, and moving fingers which had never been trained to such expression. The spirit also answered his mental questions by writing answers through the medium's hand, and in both forms of control was entirely successful in giving truthful responses to every question.

"It is proper here to state that the medium and the parties spoken of were entire strangers to each other, and further, that the medium has never seen the deaf and dumb alphabet employed. Tears freely fell when allusion was made by the spirit to her present state in the spirit-world—not deaf and dumb as upon the earth, but conscious of her husband's thoughts, and every sense quickened to perceive and express the beauties of her spirit-home."

These remarks apply equally to the blind. They are blind only to

earthly light and objects, their material organs of vision being imperfect, but in the next stage of existence, where the spiritual organs of vision alone can be exercised, and they possessing these in perfection, they there enjoy all that others can, and undoubtedly from contrast with their previous condition of blindness, for at least a time, much more than others. In this way these unfortunates are compensated for their deprivation of sight in earth-life. The law of compensation here works justice to them, as this law does in all cases to others, though with our limited knowledge we may be unable to perceive its workings, or even apply it.

God in his immeasurable goodness has provided against any harm occurring to the spirit-body, or any of its organs or members, so that the soul or essence that animates it shall not fail in its free and perfect manifestation through it. Injury from accident or disease, or defective original organization, affects only the perishable physical body; the spiritual body the Creator has designed to be perfect, and nothing can defeat His purpose.

At one time I inquired of a spirit whether he could be injured by a violent blow, administered by another spirit with a heavy sharp instrument like an axe. He replied: "No. A blow struck with such an instrument would produce no more effect upon a spirit than if the object were air or water. The instrument would pass through the spiritual body, and its effects would as quickly disappear as if the blow were directed at a body of water. As to a spirit drowning, it might become insensible if kept *perforce* under water in the spirit-world, but the effect would be only temporary, for as soon as the spirit were released, it would be restored to both consciousness and activity."

It is most gratifying to know, from the invariable testimony of all intelligent spirits, that the spiritual body, as before remarked, is not affected by the defects, deformities, and malformations of the physical. The clubbed foot, the withered or distorted limb, the deformed spine, are only here, and are not reproduced there in the spiritual body. Every organ, limb, and feature are there perfect, allowing for a certain grossness and want of beauty in earth-bound spirits, many of whom in full possession of every member are extremely repulsive. But even these are all destined to have their grossness eliminated, and to gradually assume the more perfect and beautiful appearance indicative of the greater purity within.

The spirit of a little girl who called herself Edith Steinway, and who said she formerly lived in New York, said through Mrs. Conant: "I was thirteen years old when I died. I have been gone a little

less than one year. It will be a year the second of next month. I want to tell my mother that little George—that is my brother—is not a cripple in heaven. He is happy and well, and is pursuing the studies that my mother so longed to have him pursue if he hadn't been an invalid; and she will be proud of him when she gets here."

Persons with abnormal accumulations of flesh may be gratified to learn that their spiritual bodies do not gather spiritual flesh, as their physical bodies do material. The spirit-bodies of such, when freed, assume normal proportions of the spiritual bodies of highly attenuated persons. Perhaps, we may say, an accumulation or deficiency of flesh affects only the physical, leaving the spiritual.

CHAPTER XIX.

THE SPIRIT-WORLD—*Continued.*

"And the living creatures ran and returned as the appearance of a flash of lightning."—*Ezek.* i. 14.

IN the fifth verse of the above chapter we find these living creatures "had the likeness of a man." They evidently were human spirits, and the description of their rapid movements is, as we now know, not in the least exaggerated. They are capable of moving almost with the velocity of lightning. This freedom and rapidity of movement through space, though perhaps the most wonderful, is only one of the amazing attributes with which the inhabitants of the spirit-world are endowed by Deity. In communicating with spirits I have often requested the presence of an absent spirit friend, and in a very few minutes his presence has been announced, and I have soon satisfied myself by varied tests of his identity. Space and distance to them is almost a nullity. By the aid of their will-power they move from one distant point to another, often without appreciation of the vastness of the space they traverse. We have no faculties capable of appreciating this amazing power, and I doubt whether the majority of spirits, unless it may be the most advanced, comprehend its philosophy much better than we. They find themselves in possession of the power and the ability to regulate its use, so that it can be exercised most effectively. As one of them said, they glide through the ether as light passes through the atmosphere.

A principle apparently analogous to that which governs the movement of spirits through space, is operative in a certain species of water-plants. Dr. Millingen, in his *Curiosities of Medical Experience*, p. 298, speaking of the remarkable affinities of vegetable life, relates the following :

"This attractive power is beautifully illustrated in the mysterious vegetation of the *vallisneria spiralis*, an aquatic plant in which the male and female are distinct individuals. The organization of the male qualifies it to adapt itself to the surface of the water, from the bottom of which the plant shoots forth, and to float in the middle of the deep and rapid tide. The female, on the contrary, is only found in shallow waters, or on the shores where the tide exerts but

little influence. Thus differently formed and situated, how does their union take place? It is a wonderful mystery. As soon as the male flower is perfect the spinal stem dries away, and the flower thus separated sails away towards the shore in pursuit of the female, for the most part driven by a current of wind, or the stream, yet as soon as it arrives near its destination it obeys a new influence, and is attracted towards the object of its pursuit despite the powers of that wind and tide which until then directed it. No hypothesis, however ingenious, can explain this phenomenon."

Spirits possess marvellous powers which appear to be necessary to the full enjoyment of their spiritual existence, and it is most generally the case that investigators, when they acquire satisfactory evidence of the existence of spirits, and of their possession of certain of these powers, are disposed to credit them with the possession of others which they do not possess. Perhaps we are all more or less inclined to extremes, and our natural tendency is either to doubt all, or believe all.

I inquired of a highly intelligent spirit whether spirits are able to find other spirits of whom they have no knowledge, and the answer was, "No; unless we know some friend of such spirits who is in communication with them, or in *rapport* with them, or are presented with something which had belonged to them, or which had been worn or used by them. Without this knowledge, or this means, we can no more find spirits to whom we are strangers, than you could find persons in a large city without some directions or clue."

"The veil, the veil, so thin, so strong
'Twixt us and thee;
The mystic veil! when shall it fall
That we may see?"

It probably never will fall, but it is even now partially drawn aside, as it always has been in the long ages of the past, and will be in all coming ages. To many in our day it interposes little hindrance to their view of things spiritual.

The remembrance, more or less distinct, of the acts and circumstances of the past life must be a condition of the future existence, if punishment there follows as a consequence of sins committed here,—for simple, abstract punishment, without consciousness of error committed, would be a reflection not only upon the goodness but also upon the wisdom of God.

If the wicked carry with them the memory of sins committed, the good evidently retain the memory of virtuous actions, and as they

exist there as we exist here, subject in all things to the operation of law, it follows as a necessity that memory attaches to the spirit, and that it will be present and active in the next life.

If this be true of memory, why not equally so of all the other faculties? Memory is only a faculty of the mind, and allowing that there is no special miracle in the change by death, and the consequences of death, but that all takes place in accordance with law, we must conclude that the mind, which is the seat of this faculty, must survive, and of necessity must there be intact with all its faculties, and with all the spiritual organs upon which these faculties depend for their existence and exercise, and this again necessitates a spiritual brain, without which neither mental organs nor faculties can exist.

Swedenborg, in his *Treatise on Heaven and Hell*, says: "Many spirits possessing very strong earthly affections, cannot, on their arrival in the spiritual world, believe that they have quitted the earth; they often remain a long time in this uncertainty."

The spirit in the next life clings with tenacity to the objects of its strongest affections, and the passions and lusts, when they have predominated, still retain for a season their hold upon the spirit. It is the same with cherished opinions, and when the mind is imbued with religious prejudices and dogmas which form constituents of the moral and intellectual character, these are carried with the spirit and operate in their original force.

A spirit said through Mrs. Conant:

"All days are God's days, and our days, but there are millions of souls in the spirit-world who have taken with them a belief in the sacredness of one day in seven. They have not outlived that belief, consequently they set it apart as sacred. They worship on that day. They do very much upon that day as they would here, only the chances for theological hypocrisy in that life are very scarce. They cannot cloak their sins so religiously there, but they can worship as they please. It is a land of freedom; freedom of thought; freedom of speech, freedom of worship, freedom in everything which does not infringe upon the rights of another."

Another, a child spirit, speaking through the same medium, said:

"I came to tell my mother that grandmother got here all right. She died last week, and she has got here all right. She ain't very well settled just now, because she is disappointed. She don't know where God is, nor whether she is going to heaven or hell, but when she gets settled, and knows about where she is going to live, she will like it I know."

And another spirit-child thus speaks : " And old aunt Mary, that had so much money when she lived here, and was so cross to us—she is as poor here as ever you see anybody. She is awful poor. She used to say that mother was a child of the devil, because she belonged to the Universalist Church. She don't think so much now about her church ; *she thinks God has mocked her, and all religion is a mockery.* Well, she didn't happen to get any religion at all ; she thought it was religion, but it wasn't. Mother says her God was her money, and she has left him here, so she ain't got any God, nor any money, nor anything she wants. She is awful poor."

Through Mr. Foster I put the following questions to my father, who on earth had been a Methodist clergyman :

" Q. Father, how nearly have your religious views when on earth, been realized in the spirit-world ?

A. My religious views have not been realized.

Q. Do you still believe that Jesus Christ was our Saviour, and that he was, and is equal with God ?

A. Yes, I do still believe in Jesus Christ. A person educated as I was, cannot here easily change his belief.

Q. Do spirits differ in their religious views ?

A. They do differ as much in their religious opinions as in earth-life.

Q. Have you seen God, and do you believe that He is a personal Being ? What are your views of the Almighty now ?

A. No, my son, I have not seen a personal God ; nor do I believe in a personal God ; but we all feel his influence, and know that He exists."

The fearful dogma of eternal punishment has held millions in its embrace for greater or less periods of time after their arrival in the spirit-world.

Dr. S. B. Brittan, of New York, at one time, some years since, had a séance with Mr. Home, and in relating the events of the evening says :

" Last winter, while spending a few days at the house of Mr. Rufus Elmer, Springfield, Mass., I became acquainted with Mr. Home. One evening Mr. Home, Mr. and Mrs. Elmer, and I were engaged in general conversation, when suddenly and most unexpectedly to us all, Mr. Home was deeply entranced. A momentary silence ensued, when the medium said : ' Hannah Brittan is here ! ' I was surprised at the announcement, for I had not even thought of the person indicated for many days, or perhaps months, and we parted for all time when I was but a little child. I remained silent, but mentally in-

quired how I might be assured of her actual presence. Immediately Mr. Home began to exhibit signs of the deepest anguish. Rising from his seat he walked to and fro in the apartment, wringing his hands, and exhibiting a wild and frantic manner and expression. He groaned in spirit, and audibly and often smote his forehead, and uttered incoherent words of prayer. He addressed me in terms of tenderness, and sighed, and uttered bitter lamentations. Ever and anon he gave utterance to expressions like the following :

"‘Oh, how dark! What dismal clouds! What a frightful chasm! Deep—down—far down—I see the pit! I’m in a terrible labyrinth! I see no way out! There is no light! How wild—gloom! The clouds roll in upon me! The darkness deepens! My head is whirling! Where am I?’

"During this exciting scene, which lasted perhaps half an hour, I remained a silent spectator; the medium was unconscious, and the whole was inexplicable to Mr. and Mrs. Elmer. The circumstances occurred some twelve years before the birth of Mr. Home. No person in all that region knew aught of the history of Hannah Brittan, or that such a person ever existed. But to me the scene was one of peculiar and painful significance. She was highly gifted by nature, and endowed with the tenderest sensibilities. She became insane from believing in the doctrine of endless punishment, and when I last saw her the terrible reality, so graphically depicted in the scene I have attempted to describe, was present in all its mournful details before me.

"Thirty years have scarcely dimmed the recollection of the scene, which was thus re-enacted to assure me of the actual presence of the spirit. That spirit has since informed me that her present life is calm, peaceful, and beautiful, and that the burning gulf, with all its horrible imagery, existed only in the traditions of men, and in the fitful wanderings of her distracted brain."

Although it is true that spirits bear the memory of the circumstances and events of their earth-life with them into the next life, yet there are instances where the memory of these things has been very defective. 'Red Jacket' told me that in some instances persons passing over have only a confused remembrance of the events of earth-life, and that the memory of them in all grew less and less distinct. This accounts to some extent for the difficulty that some spirits encounter in attempting to reply to test questions that relate to dates, localities, and events, and they are often compelled to depend upon others for the facts which were once familiar to themselves.

Great is the disappointment of dogmatists when they finally reach their spiritual abode. No eternal punishment for the wicked ; no front seats for the selfish formalist ; no pre-eminence for worldly respectability ; and no personal God. But Jesus is personally there, and is accessible to all who seek his presence, and still is the same humble Nazarene, the same loving Jesus as of old, only more glorified, more perfect, more powerful.

Among Lizzie Doten's beautiful poems, given through her by inspiration, is one entitled "The Famished Heart," which, as I find it in her *Poems of Progress*, I here transcribe.

"Unconscious of my spirit's change,
 Long did I linger near the earth,
 Until a being, kind, though strange,
 Recalled me to my conscious worth.
 From thence I seemed to be transformed,
 Renewed, as by redeeming grace,
 And then my soul the purpose formed
 To see 'the Saviour of the race.'

"My aspirations served to bear
 My earnest spirit swift away,
 Until a heaven, serene and fair,
 My onward progress seemed to stay.
 I came where two immortals trod
 In friendly converse, side by side ;
 'O, lead me to the Son of God,
 That I may worship him !' I cried.

"One turned, and from his aspect mild
 A benison of love was shed ;
 'O, say, whom do you seek, dear child ?
 We all are sons of God,' he said.
 'Nay, nay !' I cried, 'not such I mean !
 But Him who died on Calvary—
 The humble-hearted Nazarene !'
 He meekly answered '*I am he !*'

"O then, as sinful Mary knelt,
 In tearful sorrow, at thy feet,
 So does my icy nature melt,
 And her sweet reverence I repeat.
 O God ! O Christ ! O Living All !
 Thou art the Life, the Truth, the Way ;
 Lo ! at Thy feet I humbly fall,
 Cast not my sinful soul away !'

" 'Poor bleeding heart ! poor wounded dove !'
 In tones of gentleness, he said :
 'How hast thou famished for that love
 Which is indeed "the living bread."
 Kneel not to me ; the Power Divine
 Than I, is greater, mightier far :
 His glories lesser lights outshine,
 As noonday hides the brightest star.'

" 'You died for all the world !' I cried,
 'And therefore do I bend the knee.'
 'My friend,' * he answered, 'at my side,
 Long ere I suffered, died for me.
 He drained for man the poisoned cup,
 I gave my body to the cross,
 But when the sum is counted up,
 Great is our gain, and small our loss.

" 'Not thus would I be deified,
 Or claim the homage that men pay ;
 But he who takes me for his guide,
 Makes me his Life, his Truth, his Way.
 O, heaven shall not descend to man,
 Nor man ascend to heaven above,
 Till he shall see salvation's plan
 Is written in the law of love.

" 'Dear sister ! let your fears depart—
 I have no power to bid you live,
 But I can feed your famished heart
 Upon the love I freely give.
 Mine are the hearts that men condemn,
 Or crush in their ambitious strife,
 And through my love I am to them
 "The Resurrection and the Life."'

" He raised me gently from his feet,
 And laid my head upon his breast,
 O God ! how calm, how pure and sweet,
 How more than peaceful was that rest !
 I feel that blessed presence yet ;
 It fills me with a joy serene ;
 Nor have I hungered since I met
 The gentle-hearted Nazarene."

* Socrates,

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17.

“Through our lives’ mysterious changes,
Through the sorrow-haunted years,
Runs a law of compensation
For our sufferings and our tears.”

How could we appreciate the glorious sunlight if no clouds ever obscured the face of the sun ? how enjoy the fairest weather without recurring storms to remind us that it is God’s blessing ? Present suffering and disappointment only give us a keener relish for the enjoyments of heaven, and returning spirits always tell us they have no regrets for suffering here ; they have gained by it, and are in a better condition than if they had had no bitter experiences in this life.

“Thus beauty unto ruin clings,
And light from deepest darkness springs.
The soul its noblest strength must gain
Through ministries of grief and pain.
Great victories only come through strife,
And death is but the gate of life.”

“The brightest crowns that are worn in heaven have been tried, and smelted, and polished, and glorified, through the furnace of tribulation.”

“Life is full of holy uses,
If but rightly understood ;
And its evils and abuses
May be stepping-stones to good.
Never seek to weakly shield him,
Or his destiny control,
For the wealth that grief shall yield him,
Is the birthright of his soul.”

Suffering is a means of progression, and a principal means. I do not believe there is a saint in heaven whose earthly life was embittered by suffering, who does not thank God for it as a blessing, for the experiences of earthly suffering are the best of all means to promote our advancement in spirit-life. In that life the remembrance of our earthly experiences, of our sufferings, our errors, and even of our sins, incites the desire and the attempt to relieve the sufferings of others, and to assist in withdrawing the sinner from his evil ways and guiding him into more virtuous paths. Thus in that life through the remembrance of our own sufferings our sympathy for others is aroused, and we are impelled to active exertions for their benefit, and as a result of this sympathy and these exertions our souls are purified and strengthened, our knowledge increased, and our whole

natures exalted, and we become fitted for higher and still higher planes of existence.

"Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees.—*Heb.* xii. 11, 12.

All progress is gradual. As Mr. Beecher remarked : "The apostle prayed that Christians might grow in grace. There was to be a germ, a babyhood, an infancy, a youth, a manhood, a full and glorious vision of Christ for later life. I don't believe that people can rush up to perfection. There must be a gradual, patient, painful development."

This development under proper conditions commences with the earliest experiences of life. The foundations of character are laid deep down in infancy, and as the acorn is parent to the oak, so are the lessons learned in childhood operative, not only through time, but in eternity. Every man should make his nature as natural and beautiful as possible, but nevertheless should expect that to him as well as to all, shall come a share of error and folly.

"Virtuous and vicious every man must be,
Few in the extreme, but all in the degree.
The rogue and fool, by fits, is fair and wise,
And e'en the best, by fits, what they despise."

Mrs. Burleigh sensibly remarks : "Evil deeds cast long shadows, but if we keep our faces to the light, these shadows will fall behind, not before us."

Progression in this life is indisputably a law, and as to the next, if we are still ourselves, should not a law which is so natural, so admirably adapted to promote our happiness, operate there as here? We there live, move, and have our being very much as we do here, and being still finite we will aspire to comprehend the Infinite; being still imperfect, we will desire perfection; being still liable to error, we will seek the truth; and being still deficient in knowledge, we will crave wisdom.

Is it reasonable to suppose that immediately upon the release of the spirit from the body, the mind of the ignorant boor should be endowed with all the knowledge of a Newton, or a Humboldt, and with all the grasp of intellectual power that distinguished these philosophers? If we allow that we carry with us the knowledge acquired here, we cannot for a moment admit this. Is it desirable that this should be the case? that even with this endowment, if it were possi-

ble, that we should rest satisfied, and ever after feel no aspiration for further knowledge, further progress? that we should be divested of that strongest incentive to action and improvement, the disposition to acquire, to continually reach out for something we do not possess, and which lies at the basis of all progression?

When we reflect upon the wisdom of God in all things, and view this life as only the preparatory state for the next, we have no reason to believe that the chasm between ignorance and wisdom will be thus bridged through the simple chemical process of the dissolution of the body. It is not only unreasonable to assume that this miracle will be performed, but equally unreasonable to suppose that we would be gainers by its performance.

There is need of progression in spirit-life, for "as one star differeth from another star in glory," so angels or spirits differ in their moral, intellectual, and affectional status. Comparatively few angels sinned in heaven, and were cast down, and this shows that some were less liable to err than others. In other words, they were not all on the same plane, and surely there is a field for improvement even in heaven, where there are some liable to fall into such great errors.

" The wisdom of the present hour
Makes up for follies past and gone ;
To weakness strength succeeds ; and power
From frailty springs. Press on ! press on ! "

" Great and marvellous are Thy works, Lord God Almighty ; just and true are Thy ways, Thou King of Saints."—*Rev.* xv. 3.

One of the noblest gifts with which man in the future life will be endowed, will be the capacity to acquire more truthful and more elevated ideas of the power and attributes of Deity. The exalted faculties of the spirit, exercised in a state of existence where they will have free scope, will perceive many of the occult causes, which, with our limited earthly perceptions, we are unable to discern, and the power, wisdom, and beneficence of God will there be apparent in all that pertains to that existence, and we will vividly realize that His love and wisdom govern and control all things. We will then know that the spirit-world, instead of being, as the hymn describes it :

" A land of dismal shades,
Unpierced by human thought,
The dreary region ~
Where all thin

is a land of unfading beauty, per

thought, the real land of the living, where all the faculties of the mind are exercised in perfection, and in the happiness there found every soul will overflow with thankfulness to the Divine source of all these blessings.

“ And every hope finds its fruition here,
 A recompense for all your earthly woe ;
 Truth dim to sense becomes most bright and clear,
 Solved every mystery of life below.

“ For you there is a golden sunset sky,
 A shining pathway rising fair and clear,
 A loveliness and hope which cannot die,
 A home of beauty ever drawing near.”

And it will be as Mr. Beecher so strikingly portrays it : “ Many who thought they did nothing now, would wake up in heaven to find that their very shadows had blessed men and women. They all remembered the invisible ink they used to amuse themselves with in their boyhood. They wrote upon the paper, but they could see nothing until they had held it to the fire. So now, many were writing a record of good in invisible influences which only the light of heaven would bring out to view.”

A spirit son of Rev. Adin Ballou, through a medium, Mrs. Reed, thus spoke of that home of beauty :

“ When I survey the glories of the spirit-home, and contrast them with the minor beauties of the earth I once inhabited, my soul thrills with joy unutterable. I am amazed while with you that you can ever shed a tear at my change ; and if to me the transition is so delightful, when my path was so cloudless on earth, what must it be to the children of affliction ? Ah, the joy that I have witnessed when some whose way through life was ever gloomy, first beheld the wondrous glories of our world. You must taste it, feel it, to understand it.”

“ Eye hath not seen it, my gentle boy,
 Ear hath not heard its deep sounds of joy.”

Yes, Mrs. Hemans, thousands even of earthly eyes have seen it, and earthly ears have listened to the melody of its sounds ; imperfectly seen and heard it is true, but distinctly enough to overwhelm the soul of the observer and listener with joy unutterable ; but it still remains true that mortal eyes and ears are incapable of appreciating its beauty and harmony in their fulness, and that in this sense,

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1 Cor. ii. 9.

A spirit, through Mr. Home, beautifully said : "If men only knew a tithe of the happiness He has prepared for his children, earth would become one immense temple resounding with His praise."

If the transition of those whose pathway through life has been ever sorrowful, is so delightful, it is little less so to those whose fate it is to meet death under appalling circumstances.

Margaret Fuller—Countess Ossoli—who with her husband and child were lost at sea on her return passage to America, thus spoke of her change through Mrs. Sweet :

"How surprised and overjoyed was I when I saw my new condition. The change was so sudden, so glorious, from mortality to immortality, that at first I was unable to comprehend it. From the dark waves of the ocean, cold and overcome with fatigue and terror, I emerged into a sphere of beauty and loveliness. How differently everything appeared. What an air of calmness and repose surrounded me. How transparent and pure seemed the sky of living blue. And how delightfully I inhaled the pure life-giving atmosphere. A dimming mist seemed to have fallen from my eyes, so calm and so beautiful in their perfection were all things which met my view. And then kind and loving friends approached me with gentle words, and sweet affection, and oh, I said within my soul, surely heaven is more truly the reality of loveliness than it was ever conceived to be on earth by the most loving hearts."

"There is a fold whence none can stray,
And pastures ever green,
Whence sultry sun or stormy day,
Or night, is never seen.

"Far up the everlasting hills,
In God's own light it lies;
His smile its vast dimensions fills
With joy that never dies."

I have more than once been told by my spirit friends that it is well a veil interposes between us and the ravishing scenes of heaven, for if we knew what there awaited us we would be unfitted for the duties of this life. Perhaps David had glimpses of celestial enjoyments when he so pathetically sighs for his release.

"And I said, Oh that I had wings like a dove, for then would I fly away and be at rest. . . . I would hasten my escape from the windy storm and tempest."—Ps. lv. 6, 8.

And the poor poverty-stricken mortal—he who in this life has had only the share of Lazarus—what a change to him is this ; from poverty to riches ; from want to abundance ; from a life of deprivation and suffering to one of plenty, independence, and happiness. He can then realize that,

“ The poor oppressed honest man
Had never sure been born,
Had there not been some recompense
To comfort those that mourn.”

These have good company, for Jesus himself was poor ; he knew not where to lay his head, and of necessity must have been clothed in poor raiment—what would be called by many shabby. A spirit said through Mrs. Conant : “ Why, I have seen the richest spirit being resurrected from a form that had not enough of this world's goods to hold it and the spirit in unison ; therefore the separation came. And again I have seen poor spirits coming from robes of purple and fine linen. They had no garment to cover their nakedness in the spirit world.”

To the sick, the suffering, the poor in this world's goods, I would say there is a passage in the Bible to which I would especially direct your attention ; it is addressed directly to you ; it is truth, literally God's truth. Read it and be comforted. It is quoted at the commencement of one of these chapters, and it is beautiful enough and true enough to be repeatedly quoted here. It is this :

“ And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying ; neither shall there be any more pain, *for the former things are passed away.*”

Be joyful and be thankful ; thankfulness is “ the incense of angels.”

“ O human love ! there is naught above,
That ever will rudely part,
The sacred tie, or the union high,
Of those who are one in heart.”

Although there may be vacant seats in the family circle ; although the visible worshippers at the shrine of affection may have been diminished in numbers, yet we know that the spiritual circle is enlarging ; that those who disappear from our earthly view are only transferred, and that around the shrine erected in spirit-life have gathered the absent ones, and that the circle will be complete when all shall have reached their eternal home. God never permits the severance of hearts united in true affection, whether this affection originated in the parental, filial, fraternal, or conjugal relations.

Some time since I read the following lines in *The Banner of Light*, of Boston. Personally I know nothing of them, but they bear the impress of angelic inspiration, and most beautifully express the great truth that loving souls shall be reunited in heaven. I give the poem and the preliminary remarks accompanying it, and it cannot be said, as is often justly said of many communications through mediums, that they are in merit far below the former productions of the spirit purporting to communicate, for I doubt if Burns ever wrote any lines superior to these, and his style and mode of expression are at once recognizable.

“BURNS AND HIS HIGHLAND MARY.

“The following beautiful poem was printed in *The Banner of Light*, March 27th, 1858. We have since frequently been requested to reprint it. It first appeared with the following introduction: “Mrs. Frances O. Hyzer, of Montpelier, Vt., is sometimes influenced to write both poetry and prose, purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady’s favorite poet) had ever communicated with her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would some time make known his presence, and answer a question she had in her mind; which question she did not express. A few days subsequently Mrs. Hyzer felt impelled by spirit influence to pen the following, which, on being shown to the lady, was found to be an appropriate reply to the query she had in her mind:

“Fair lady, that I come to you
 A stranger-bard, fu’ weel I ken;
 For ye’ve known naught of me, save through
 The lays I’ve pour’d through Scotia’s glen;
 But when I speak o’ gliding Ayr,
 O’ hawthorn shades and fragrant ferns,
 O’ Doon and Highland Mary fair,
 Mayhap ye’ll think o’ Robert Burns.

“I am the lad—and why I’m here,
 I heard the guide-dame when she said
 She’d know, in joyous spirit sphere,
 If Burns was wi’ his Mary wed.
 I sought to tell her o’ our joy—
 No muckle impress could I make;
 And, lady, I have flown to see
 If ye’d my message to her take.

"Tell her that when I pass'd from earth,
 My angel-lassie, crown'd wi' flowers,
 Met me wi' glowing love-lit torch,
 And led me to the nuptial bowers ;
 That all we'd dream'd o' wedded bliss,
 And more, was meted to us there ;
 And sweeter was my dearie's kiss
 That on the flow'ry banks o' Ayr.

"Where Love's celestial fountains play'd,
 And rosebuds burst, and seraphs sang,
 And myrtle twined, our couch to shade,
 I clasped the love I'd mourn'd sa lang ;
 And while by angel-harps were play'd
 The bonnie 'bridal serenade,'
 Though na gown'd priest the kirk-rite said,
 Burns was wi' Highland Mary wed !

"There'a na destroying death-frost here,
 To nip the hope-buds ere they bloom ;
 The bridal tour is through the spheres—
 Eternity the 'honey-moon.'
 And now, my lady, if ye'll bear
 These words unto the anxious dame,
 I think I can ye so reward,
 Ye'll ne'er be sorry that I came."

That glorious land is the destined home of all. Some merit it through good deeds performed ; some through tribulation and suffering, and others through the cleansing influence of repentance ; but to all it is to be a real, a glorious, happy home.

The eye is there enchanted with lovely landscapes, embellished with beautiful habitations, around which cluster flowers and shrubbery ; these filling the air with their fragrance. There are mountains whose sides and summits are bathed in the light of a golden sun. Valleys threaded by silvery streams and clothed with the richest verdure. Rivers whose surfaces reflect the purity of the skies above them, bordered with grassy and flowery banks, and whose crystal waters musically murmur their sense of the Infinite presence. Balmy breezes fan the cheek, and the breath of the atmosphere exhilarates the soul. There are skies of celestial blue, in which float fleecy clouds, resplendent with the brilliant and varied tints of a sun which upon the happy beings below sheds a rich and mellow light. Birds of the richest plumage warble their songs of sweetest melody, and the air is redolent of the perfume of innumerable flowers. This enchanting scene is not unappreciated, for sentient beings are present who

are admirably qualified to enjoy it. Beautiful children are engaged in their amusements, their voices musical with innocent joy and mirth, while youth and adult age are represented by multitudes of both sexes who drink in the rapturous beauties around them, while every breath is a prayer of thanksgiving to the Loving Father who has so bountifully provided for their happiness.

“ Far in the glories of a fadeless day,
Amid excess of beauty, and the swell
Of rich and everlasting melody,
Our angel-kindred dwell.

“ No care can reach them in their radiant home;
No night can trail its terror o'er their skies;
No sin can cast around its baleful gloom;
No tears can dim their eyes.

“ Immortal pleasures crowd the golden hours;
Undreamed-of beauty basks on every hand;
And odorous breathings from the lips of flowers
Fill all the peaceful land.

“ And bright forms mingling in the holy mirth,
Pure white-robed dwellers on the blissful shore,
Our kindred are,—the loved and lost of earth—
The happy ‘gone before!’

“ Among them, cherub shapes of childhood glide;
Maidens are there with waving locks of gold;
And manhood in its glory and its pride,
And age no longer old!”

—LEIGHTON.

The presence of old age would mar the enjoyment of such a scene as this, and it is not there. It is true many of those present have passed their threescore years and ten on earth, but they have left all their infirmities in the grave, and here appear in the full strength and beauty of spiritual maturity, youthful and blithe as their own children; like them capable of every enjoyment, and with them looking forward to an eternal existence of ever-increasing happiness.

“ Wonder on wonders still arise,
And untold splendors throng the skies
Before unknown.
And on that shore, more beauteous far
Than summer's eve or morning star
Or sun e'er shone,

“ Are plains with gorgeous beauty spread,
 And sky-capped mountains, o'er whose head
 Flit glory beams :—
 Celestial light that land infills ;
 And angel love pure joy distills
 In rippling streams :—

“ And as the streamlets flow along,
 Singing the anthem or the song
 In sweet refrain,
 The echo reaches to our earth
 With proof of an immortal birth
 In ev'ry strain.”

Reader, in your best moments, and in your highest condition, picture to yourself what you would desire as your future home. Would it be in a real or an unreal world, would it be a dwelling, perhaps surrounded with flowers and shrubbery, while interiorly there would be suitable apartments for retirement or publicity as here, or would you picture yourself soaring among the clouds, or everlastingly floating in the realms of ether like winged insects in the sunlight? Try this experiment with your imagination; draw the picture as ethereal and resplendent as you please, and then patiently contemplate it, and you will be surprised how soon you will reject it as unsatisfactory, and adopt the plain but natural idea of home. You will find it can only be this when it meets every requirement of your present tastes and desires, and you will be satisfied that none other would render you contented and happy. If this be so, and if you carry with you to the future life the same faculties, the same affections and desires, the same needs you now possess, can you for a moment imagine that any but a world which can meet these affections, desires, and needs, would be heaven to you? You must not suppose that all these personal characteristics are dependent upon and proceed from your physical organization; on the contrary, they are founded in your spiritual nature, and it is a spiritual necessity that they shall be exercised and gratified, and you would inevitably be unhappy were the means of gratification wanting. A real, substantial world, in which your wants can be supplied, is what is needed, and the wisdom and love of our Creator has provided this world for our future home, where the family, which here has been cemented by the ties of love, will there be reunited by the same ties, and where the sweet influences and enjoyments of the family circle will contribute, as they do here, to our highest good and happiness.

But oh, how different, how superior will be the enjoyments of such

a home ! Not one will be missing, the circle will be complete. No absent one to mourn, no anxiety for the present, no apprehensions of the future, the cares of life all fled, sickness, sorrow, pain and death forever banished, and while present happiness inspires every soul, glowing hopes of an eternity of increasing enjoyment fill our cup of bliss to overflowing. This is Heaven, and this Heaven is truly our home, and God is there truly our Father.

“ O Thou ! whose love is changeless,
Both now and evermore,
Source of all conscious being,
Thy goodness I adore.
Lord, I would ever praise Thee,
For all Thy love can give,
*But most of all, O Father !
I thank Thee that I live.*”

To this chapter I will append an address of the spirit of the late Judge John W. Edmonds, delivered by him May 17, 1874—less than two months after he had passed away—to a large and highly respectable audience in Cleveland Hall, London, through the organism of that gifted medium, Mrs. Tappan, while she was in an unconscious state.

The address was listened to throughout with profound and rapt attention. I perceive no reason to doubt that the ideas here set forth, together with the language which expresses them, proceeded from the spirit of the Judge, and that Mrs. Tappan was only the mouth-piece for his utterances. Perhaps no spirit, who immediately upon its release ascended to so elevated a sphere, has ever before circumstantially related through the lips of a practised and highly developed medium, like Mrs. Tappan, its progress from its earthly to its heavenly abode, and I regard this account as of interest and importance in extending our knowledge of existence in the higher spheres.

ADDRESS.

“ Friends from the boundary of two worlds, I greet you to-night. At any period during the last twenty years I would have considered it the proudest day of my life to stand before the audience here and discourse concerning the spiritual world. To-day, through a borrowed form, and in an unwonted manner, I come with the greetings of both worlds.

“ I owe it to you to explain in a few words the manner of my utterance to-night. When the organist sits down to an instrument to

play, he is accustomed to study it somewhat ; the stops, the pauses, the various methods of construction in the instrument may not be familiar to him, and he has to limit his power to the capacity of the instrument. In somewhat of that position do I stand before you. The instrument that I employ, fortunately, has been tuned to the utterances of spirits. What I lose in vigor I may gain in gracefulness of style and spirituality. Bear with me if you cannot recognize me in this form, but be sure the thoughts are mine ; and through the kindly aid of those guides that have instructed and reared her up for these utterances I am enabled to give you a history of the greatest triumph of my life—the triumph over death.

“Some of you are familiar with the history of my experience in Spiritualism, and somewhat with the history of my life. I recognize but few faces here that I have ever seen before. There are some, and one venerable in the cause of Spiritualism whom I recognize. I greet you. My earthly body is laid aside, but my spirit, with renewed activity and with every faculty as full and complete as when I dwelt among you, is here to-night. I am filled only with the fire and fervor of my new-found existence. I may say that I passed through the change called death without one pang of suffering. My body, it is true, was enfeebled. It is true that I had been suffering for some years from debility and lack of strength, but it is also true that by a series of instructions, and by constant intercourse with familiar friends in spirit-life, I had learned that death was not to be feared. In the final moments of my life, and during the few weeks that preceded the departure from earthly existence, I was ever conscious of the ministering attendance of one kindly spirit—the one who had been the companion of my early life—the one whose death had caused me to long to know into what region the spirit of the departed might go, and the one who during all the years of my pursuit of knowledge has been my constant and attendant guide. She welcomed me ; she soothed my last moments ; she showed me the way to spiritual existence. Through her kindly aid I banished every thought of fear of death, and hailed exultantly the hour that would reunite us in spirit.

“I say I passed away without pain ; I was not even conscious of suffering ; but my body sank into a sweet repose, over which my spirit, already freed, stood and looked upon it as you would stand and look upon a worn-out garment. I was not conscious of the loss of one instant of time ; my mind did not slumber. I was not aware even for one brief interval of the loss of control of any faculty. I knew I was about to die. I knew also every instant of time that my spirit was gradually losing control of the physical body. I re-

entered the tenement at intervals to look around, as you might a house you were about to leave, to see how the loved ones were getting on that were watching beside me,—to see if they were afraid of the new life upon which I was entering,—to see if they would bear it as well as they should from the long years of instruction we had had together. There was prayer, and fortitude, and loving-kindness ; there was also, it is true, a lingering, lurking reluctance to give up the physical form of the spirit about to depart—that one earnest longing to cling to the vital form of the dearly loved friend. I admonished my children not to mourn ; I admonished them of the change we know must come ; and I admonished them in the name of the bright truth that had been revealed to us, that we must know that death had lost its terror.

“ I say that I knew not only no interval of sleep or of lack of consciousness, but I sprang into my new-found existence as one would leap forth from the bonds that had enchained him for years. I had felt fettered and shackled in the latter years of my life by physical suffering. I had felt bound and tethered somewhat by the chains of flesh that grew too weary to be borne. I sprang delighted as one would leap into a golden sea, as one might plunge into the atmosphere after having been immured in prison. I felt my youth, strength, vigor—everything return that had been mine. I felt individually more than this : that notwithstanding all my experiences in spiritual life, notwithstanding the visions, communions, and visitations between myself and departed souls, that I had never truly known the nature of spiritual existence until the final tie was broken that linked me to earth. To my utter amazement I beheld my form renewed utterly as the form of youth and strength. I beheld the friends—all friends whom I had known and been accustomed to converse with as friends—each one youthful, each one wise with their added experience of spiritual life. For the first time I felt the conscious power of spiritual utterance—not as a voice, not as a sound, not as a word, but as soul-communion. Every thought was made palpable and every expression made clear to those that were around me. We discoursed upon the body I had laid aside, as you would discourse upon any external thing. I was pointed to and referred to as being a spirit now in full and entire possession of spiritual faculties, whereas before I had been somewhat blinded by the lingering consciousness of the senses that were left behind me in my physical body. The first thought was: Can I speak with my daughters? I could not ; that is, there could be no audible sound, but I could palpably and perceptibly impress their minds, and my youngest daughter was

aware of my presence, even though she knew the body had perished, and understood that the life-spark had faded.

"The next spiritual sense that came to me, or spiritual consciousness, was that of motion. In my visions, some of you will recollect, I had seen myself conveyed from one place in spiritual life to another, by what seemed to be horses, or the usual means of locomotion. I now felt the new-found power, or spiritual sense, of volition. My companion said to me, 'We will now visit our spiritual home.' I looked around for some means of conveyance, when, to my astonishment, as soon as the desire seized my mind, I found myself rising, first slowly, but, as my will increased, more rapidly, and finally with such rapidity, that had there been intervening objects I could not have seen them. The flight seemed instantaneous. We seemed to cross a vast interval of space. Sometimes I thought worlds must be moving past us; sometimes I thought I could hear the distinct sounds of the planets in their spheres; sometimes I thought I could hear the sounds of distant music. But presently we stood within a luminous vestibule, where an atmosphere of light and shade interblended seemed to prevail. This vestibule, I was told, marked the entrance between the spiritual and material atmosphere, and that I was now about to enter the real land of the spirit. I had been there before in my visions; but I perceived whereas I had seen before spiritually with the aid of others, I now saw with my own spiritual faculties, and the lens was quite different from the lens that I had borrowed for my previous visitation. Now I discovered new beauties each step or each point we reached. I discovered that my spiritual vision was not only quickened to the objects around, but actually saw the soul of those objects; that each form, although seemingly as tangible as these walls, was really transparent; and that a vital current pervaded every object I beheld.

"I then made inquiry into the nature of these structures. This form of vestibule into which I entered was more like a massive gateway or temple than anything I can picture. It combined graceful forms with various shades and degrees of colors, so distinctly blended and harmoniously in accord, that I could but believe it to be a living and vital form. My companion, perceiving my desire, said, 'It is quite true that this substance differs from anything on earth, for while it seems to be made of pieces of marble and precious stones, it is none other than the vitalized thought, the living atmosphere of the realm into which you are entered, and each soul that passes here leaves something, or contributes something, to the beauty of this entrance.' I could then perceive around myself an atmosphere snow

and blue, like the halo of the saint. This blue atmosphere took shape and form about me, and instantly there arose an archway, through which I passed. I looked behind, and that archway was left to betoken that another soul had entered this land. Meanwhile, all these arches, and the forms that adorned them, and all the pictured images seemed to grow vocal, and a distinct harmony of welcome greeted my spirit. It was unlike any music I had ever heard ; it was like sound of accord ; it was more like the blended harmony of perfect thought, that one can listen to in spirit, but can never hear with earthly sense.

“ We passed on, I and my one companion only; for all other spirits that I had seen were now invisible. We passed on. Meanwhile there opened to my view a vast and wonderful land. On either side majestic mountains; streams wound their way among the valleys, and beautiful cascades were dancing down the mountain sides. I remembered this as the entrance to our abode in spirit. We passed swiftly, silently, and without any external means of locomotion, directly between two ranges of mountains until we entered an open plain. Here was the selected spot of our spiritual home. As we entered the narrow passage, not wider than the entrance to a single room, I noticed many peculiar devices and figures peering dim from what seemed to be solid rocks. I saw that these devices had familiar forms and faces, and that they looked like words and thoughts and things that are palpable to the mind. I could see every one of the thoughts and every one of the deeds of my life. Some of them were shady ; some, however, were fraught with more pleasing forms ; some were what I fain would have forgotten—features of harshness and discord ; and some were attuned to scorn and anger ; but I perceived as I advanced that the more kindly faces and figures preponderated, and that as I really entered the open space, after I had become a living spirit, there were no forms but those of love and sympathy, and no sounds but those of delight.

“ Here I seemed to be plunged into a stream whose every drop or every globule was as palpable, as distinct as the separate pearls upon a maiden's necklace. Each of these globules seemed to hold some loving thought or some palpable essence ; and as I was plunged into this stream my form was stung with every individual drop as though each would take away some possible stain of earthliness. The longer I remained in this stream the easier it became to sustain it. First it seemed to burn and sting like fire, then grew more and more delightful until I perceived that every globule was talking to me and representing some truth to my mind. At last, when I came out on

the other side, I was received with a smile from my companion, who said : 'This removes from you the last stains of your earthly body, but not the last effects of all your earthly faults.' I could perceive that I was conscious of some difference between her and me ; that I had not fully and entirely entered her estate ; but since bathing in that beautiful stream I could perceive that I had more knowledge and more wisdom, and that my imperfections gradually left me. She then led the way to a bower that on either side was adorned with flowers having no name on earth. They are not such shapes and forms as you are accustomed to see, but their very odors make music on the ear, and their very form and color represent some thought, or prayer, or aspiration. She led the way still more near into the entrance of our abode. I could see its shape and form, and I could picture to you its walls and its entrance ; but I will not detain you with it other than to say, that in every image I saw in its formation, I could recognize the attributes of her with whom I was. I could see it had been adorned with the wonted thoughts that had been hers here and in spirit-life. Every prayer, and deed, and aspiration of goodness, every kindly charity, had taken shape and form in this abode. I could see also my own thoughts interwoven there ; the thoughts of goodness, of prayer, and aspiration I had formed, and the deeds I had forgotten long ago, loomed-up before me there, not in shape of pillar and statue and seeming, but alive and beautiful. I could even see the thoughts and prayers and aspirations of my life all ranged in a line before me, but not my imperfections, and said at once : 'How is this? that in our abode I behold my thoughts of good, but not my imperfections.' Instantly the thought of her replied : 'There can be no imperfection in the abode of our spirits. You see them at the entrance ; you see them along your way ; but only that which is perfect can take ultimate shape and form in the living abode of the perfected spirit.'

"Then I saw how imperfect I was ; and the sense of my unworthiness so overcame me that I would have shrunk away from those delightful regions ; but she bade me not to tremble nor to fear, since every thought and stain of earthliness by my own efforts would have to be overcome—'Not yet,' she said, 'are you fully prepared to abide here constantly ; but this is your home, and by effort, by prayer, by daily and hourly knowledge, you will find that you will at last be able to sit here in this home of the spirit, free, and glad, and conscious.'

"Then for the first time I felt weary. The splendor of the new abode, the delight of the spirit, the consciousness of being free

from pain, all overpowered me, and I could not at once comprehend that I was really a spirit and should no more return to my body. She led me to an alcove separated from the rest of the abode by what seemed to be a trellis-work of vines and flowers. Into this I followed, and there I rested I know not how long ; but it seemed when I awoke as though all my spiritual faculties had been renewed, and that the first pleasing glory of the spirit that had overcome me now made me stronger, and I said to her who was ever by me : ' Now I am ready ; show me more of this beautiful life.'

" Instantly, not as at first slowly, and with seeming reluctance, but instantly our pathway opened, and I saw before me, at a distance it is true, but still plainly and distinctly before me, a concourse of spirits. Approaching were those with whom I was most intimate and familiar upon earth. One of the very first spirits who greeted me from that assemblage, and who came forth as though with haste and speed to make known his coming, was my friend Horace Greeley, late editor of the *New York Tribune*, and sometime an investigator of Spiritualism, but never an avowed Spiritualist. He said, ' I hasten to greet you and undo the injustice of years.' I said, ' Why ?' ' Because,' he said, ' I undervalued the testimony you gave upon the subject of this new life, which I find to be more than realized. I am at peace now in having made this confession.' I had always told him that he little knew of the reality of spiritual life, and when we all sat in the circles of investigation together, he turned his attention to the pursuit of political and other reforms, while I sat for spiritual knowledge. I was glad of this confession ; it seemed to soothe and strengthen me. I then met Professor Mapes, my old and valued friend and coadjutor in spiritual investigation. ' Ah !' he said to me, ' I had no idea of the powers of the spirit separate from matter, when upon earth ; but I now see that all your visions were more than true.' Then I need not enumerate to you all that came one after another in this shining world to greet me and make me welcome. It was as though these were assembled in concourse to greet the welcomed spirit ; but it was not for that purpose they had met. They were assembled there as is their wont, to discourse and inquire into matters pertaining to spiritual existence. They seemed arranged in groups ; and each group had a central mind. In the centre of one I saw Franklin, who seemed to be pointing out to his hearers, or to those who were attendant upon him, some elemental experiment that he desired them to follow, in reference to the present manifestations upon earth. He is a leading mind, and great in all questions of science. The science of electrical manifestations has, ever since

his introduction into spiritual life, been the particular subject of his investigations—that and other allied forces. And I may tell you that his discoveries are known as physical manifestations ; that from his study and the pursuit of his favorite themes, he alone, with the aid of those who are in the same sphere, is working out the problem of physical vibrations, physical movements, physical sounds, physical apparitions through mediums upon earth ; that he is the centre of that especial group of spirits, who receive from him instructions, and they in turn impart their instructions to other spirits ; and these are dispersed at the present time over the face of the earth, making these demonstrations and revealing to mortals the truth of the power of spirit over matter.

“ It is not necessary, nor have I time, to dwell upon the particular points and phases in these manifestations which connect and link them with his peculiar mind. But you will all recognize this one fact, that the physical manifestations occur in waves ; that they begin at a certain point, and then pass over the earth like waves of the sea, until at last the most distant nations of the earth receive something of these powers. The present wave just passing over England—that of the visible form and apparition—has occurred in America, where the first apparitions took place. It has reached you ; it will reach distant countries ; and finally will be followed by another wave which has not yet commenced. So this becomes not only a system of ethics, but a grand scheme of scientific discovery ; which means that the spiritual world are far more intent, I am sorry to say, than scientific minds mostly are upon earth, in the pursuit and discovery of these new powers.

“ I saw another centre and another teacher, whose strength and power seemed to be devoted to the form of mental and inspirational manifestations. He, too, was learned ; he, too, had science and power ; I refer to Mesmer, whose discovery of the principles of mesmerism constitutes an epoch in the history of science. He, too, is now adding to the science of spiritual control. He also has his pupils and coadjutors ; and these move upon the earth in harmony with one another, inspiring mediums, aiding in their development, and assisting groups of spirits who throng around them, that they may send a message to their friends. I saw gathered around these, far and wide, each attracted to their centre, those numberless thousands of spirits who, like children, were studying the alphabet of this new-found discovery, that they might visit your firesides, and either by the raps, or by inspiration, or by some method unknown to you, reveal to you their presence : your friends, the friends of thousands

and hundreds of thousands upon earth, who volunteer to join these societies of instruction in the spiritual life, as you would join classes for instruction in telegraphy, or any system of communication whereby you might reach your friends, gathered around and waiting for the very power that is now moving the earth, and revealing the presence of spirits among mortals.

"Another and a higher group were intently discoursing upon the history of nations, and among these minds I could distinctly discover the faces and forms of departed statesmen. One especial group had its centre in Washington; others in Napoleon and Cæsar, who, having outgrown their thirst for blood, are now anxious only for the welfare and prosperity of nations. I can see them, with their shining faces and radiant brows, instructing vast concourses of spirits, who, in their turn, are waiting to move upon the legislative bodies of nations, even as the great impulse of liberty moved upon the Congress of the United States. There I can see the lamented Lincoln, whose spirit had risen because of his love of liberty; and among the shining and radiant throng were still greater measures of human improvement. I see there the late and lamented Charles Sumner, risen to his new estate, and there, as here, debating the liberty and freedom of the slave.

"I saw many other names I could not now reveal to you, but whose faces were familiar, and whose consciousness and thought I could but perceive were far beyond my newly found faculties. But I am told that as I grow more and more familiar with these scenes, as I indeed become known among those that sit at the feet of the embodied wisdom of ages, that I too shall carry on a work that I was too feeble to more than commence while here—feeble, because of the feeble organization and the limited faculties of human sense, but earnest as you all know. I now feel that my work is just about to commence; I now feel that this is indeed my work, and that all my efforts and thoughts in gaining knowledge shall be to impart that knowledge to those in the bondage of darkness.

"I say that with all this shining concourse of spirits before me, I could but feel how wonderful and perfect and divine is that great gift of intelligence given to every soul, that outlasts and outlives the corroding influences of time, and takes its place in their own spirit-sphere when time and flesh decays. I could but feel, 'O if the eyes of mortals whom I have just left—if they could but see as I see, if they could know what I now know! What greater blessings could befall mankind than that this everlasting fear of death—this terror that

broods like a nightmare over the ages—shall be removed, and they stand face to face with life and immortality !’

“ But all is not a pathway of roses here. Again I felt my imperfections, and in the presence of that thought I felt troubled and enfeebled in spirit ; with all their welcomings I could but feel, ‘ What a babe am I ! ’ In the midst of this knowledge and this accumulated wisdom of ages, I stood abashed as a child, and felt my own spirit’s nakedness. Then there came out to me from some place I had not before discovered, forms that knelt down before me, and each one cast a flower at my feet, saying : ‘ You first told me of spiritual life ; you were the first from whom I received knowledge on earth of spiritual existence.’ With their flowers there came, too, incense like songs of praise and prayer, and I felt stronger, and my spirit seemed to absorb into itself these offerings until my form grew strong, and I was glad because I had helped these. And I felt myself clothed with their offerings of love, and they said to me : ‘ You have done this to us ; you revealed before we passed from earth our future estate, and we bring you our offerings now.’ Then I seemed to grow brighter ; my raiment was more like the raiment of those upon whom I had been gazing, and with each new offering there came a new feeling of strength and gratitude, and at last I floated away and took my place in the midst of familiar faces, who said : ‘ Now you have become as one of us.’

“ Ever since I have been here—and it seems ages, although a short time in the calendar of earth, little more than one month—I have at certain appointed times taken my accustomed bath in the river that flows beside our home ; and with each new bath I feel some new spiritual impulse and power revealed to me—I feel some weakness and some trace of earthliness depart, so that now I stand by myself, free, I trust, from those stains that will cling to the spirit even though it strive for years : the stains of accustomed thought and unguarded feelings. Yet even still do I feel that long years must elapse before I shall gain the heights of many souls that I see. I feel that long efforts of self-conquest must be mine before I reach the bright inheritance of some whose spirits are almost too dazzling to touch.

“ And sometimes, with my loved companion by my side, we too alone sit in the sequestered silence of our spiritual abode and commune with loftier souls ; with one whose living truth and whose perfect love mankind are familiar. Too little do they follow in his footsteps, too little does his guiding hand uplift and sustain. Far above all this throng of assembled spirits, of councillors great and wise and

good, I can see a shining light, a glory more radiant than aught that earth could picture or words portray, and a love, a surpassing kindness, and radiant form, whose words I now give to you: 'A new commandment I give unto you, that ye love one another;' and this word vibrates down through the hosts of angels, and spirits, and mortals, until it reaches even your hearts, and casts out fear and hatred and malice and all strivings, and makes you one from this instant with the spirit of God."

At the close of his address Judge Edmonds said he would at some future time resume the relation of his experiences in spirit-life through the same medium.

What a vivid, wondrous picture is here presented by the sainted Edmonds of his heavenly state and surroundings. This is a picture of the grand, the sublime Future.

"When Alps dissolve, and worlds shall fade away,
When suns go out, and stars no longer blaze,
I scarcely shall have reached my primal day.
I, only I, can claim to be the real:
I am the type of nature,—her ideal."

—TUTTLE

CHAPTER XX.

SPIRITUALISM AND THE CHURCH.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts. But ye are departed out of the way; ye have caused many to stumble at the law."—*Mal.* ii. 7, 8.

THE emancipation of science from priestly control has enabled it to assume an independent position, where it is free to be guided by its own standards of truth, and to be ruled by its own laws, based upon established facts, and theories in harmony with these. This is the position of science to-day; but unfortunately for theology it has not advanced in a corresponding degree—in fact it can hardly be said to have made any progress, so that while the former has largely extended its boundaries and increased its material knowledge, the latter is based upon no better nor more sure foundation to-day than it was a thousand years ago. It knows no more of the mystery of godliness; no more of the nature of the soul; no more of the future life, and little more of the duties required to fit mankind for an existence in it, and while sustaining a hostile attitude in relation to science, it is compelled to look to it for light upon all matters relating to natural knowledge, and is to a great extent bound and fettered by the materialistic truths and errors which form the yet incomplete systems of science.

As a natural and inevitable result of this stagnant state of the Church, a very large and increasing proportion of our people no longer look to it, nor its accredited teachers, for the elucidation of any truth. While theology has remained stationary, the world has progressed and outgrown its religious instructors. The intelligence of the age demands evidence, not unsupported assertion, or assertion supported only by fallacious argument; and as the clergy are so commonly hostile to science, while failing to inform themselves of its principles and its impregnable array of facts, they are necessarily unable to mould their system into harmony with science, and to successfully defend it, or to impart that confidence to others which they so evidently lack themselves.

Professor Huxley, in relation to this subject, puts a question to the clergy in his lecture on "Scientific Education." He says: "In the

interests of fair play, to say nothing of those of mankind, I ask, Why do not the clergy, as a body, acquire as a part of their preliminary education some such tincture of physical science as will put them in a position to understand the difficulties in the way of accepting their theories, which are forced upon the mind of every thoughtful and intelligent man who has taken the trouble to instruct himself in the elements of material knowledge?

"Some time ago I attended a large meeting of the clergy, for the purpose of delivering an address which I had been invited to give. I spoke of some of the most elementary facts in physical science, and of the manner in which they directly contradict certain of the ordinary teachings of the clergy. The result was, that after I had finished, one section of the assembled ecclesiastics attacked me, with all the intemperance of pious zeal, for stating facts and conclusions which no competent judge doubts; while after the first speakers had subsided, amidst the cheers of the great majority of their colleagues, the more rational minority rose to tell me that I had taken wholly superfluous pains, that they already knew all about what I had told them, and perfectly agreed with me. A hard-headed friend of mine who was present, put the not unnatural question, 'Then why don't you say so in your pulpits?' to which inquiry I heard no reply."

And again, in the *Origin of Species*, he remarks: "In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher, and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of Bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities; whose lives have been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party."

This is the attitude of the Church, not only in relation to the material truths of science, but to every new spiritual truth, and not only to these truths when presented by individuals outside its organization, but when maintained by members of its own body. The hostility is against truth itself. It would seem as if all the conservative,—otherwise timid spirit of the age, had taken refuge in the Church, and like the old man with his worldly treasures, it only wants to be let alone, and frowns upon every attempt at change and improvement, even though its own spiritual treasures would be greatly enhanced in value by it. The life of the Church is material; spiritual-

ity has departed from it, and it is no better to-day than Wesley declared it to be in the third century. After reading a certain work on prophecy, he remarked: "I was fully convinced of what I had long suspected: first, that the Montanists in the second and third centuries were real scriptural Christians; and second, that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began, even then, to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."—Note to *Southey's Wesley*, vol. ii. p. 89.

The attitude of these degenerate Christians, as here portrayed by Mr. Wesley, is precisely that of the Church to-day, and their spiritual condition is exactly paralleled by modern Christians. Methodists especially, who take their founder, Wesley, for authority, would do well to ponder his words.

Dr. Symonds, in his *Miscellanies*, observes: "In the middle of the last century, when free-thinking became rife, the advocates of Christianity, zealous to avail themselves of every weapon, were rejoiced to discover in the existence of ghosts an impregnable argument against materialism and infidelity. Since that period the belief has been gradually declining with the accelerated decline of superstition." The existence of ghosts is an impregnable argument, an all-sufficient argument against materialism; and in giving up the belief in their existence the Church has divested itself of its only efficient weapon, and it will be a fortunate day for it when it will dare to brave the charge of superstition, and avail itself of the proofs that Spiritualism presents of the existence of ghosts—otherwise human, disembodied spirits—for Christianity has lost influence in the ratio in which belief in the so-called supernatural has diminished; and to-day it has most vitality in the ranks of those sects which yet retain the strongest traces of that belief. Were it not for the increasing strength of Spiritualism, materialism, with the next generation, would, so far as it relates to the educated classes, sweep even the forms of religion from existence.

This suicidal rejection of the so-called supernatural by the Church, was properly estimated and met at a period when it was not so general as now, by that earnest, sincere Christian, Jung Stilling, who in a note to his work, the *Theory of Pneumatology*, says:

"It is one of the most remarkable phenomena of the present age, that not only rationalists, believers in natural religion, and free-thinkers, but also occasionally orthodox Christians, oppose with all their might the narrating of such occurrences; they will not even

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have them spoken of, and on no account made public. I here solemnly, boldly, and courageously in the presence of God, *Why*. If the Lord permit anything of an uncommon and remarkable to present itself to our senses, are we not at liberty to inquire the Governor of nature intends by it? When stones fall from heaven or when any novelty is discerned in the three kingdoms of nature, the sky, or, generally speaking, in the material world, with what and with what efforts do naturalists labor to come to the bottom and to make new discoveries, and that justly. But as soon as assertions from the super-sensible or spiritual world are spoken of, ever is up in arms against it; they will neither hear, see, nor refute, but rail and ridicule. What may be the true cause of this imprudent conduct? They say it is in order to prevent superstition spreading. But is that superstition, when I see or sensibly something that is uncommon, or that is opposed to my rational tem, and I am then convinced and believe it. *It is superstition I abuse such appearances, and apply them to something to which do not belong.*

"The true reason with reference to the professors of the fashionable philosophy of the day (materialism), is the conviction that whole system is false if apparitions of spirits really occur, and when orthodox Christians combat it, the reason is because it is opposed to the articles of faith to which they have subscribed. But ought art of faith to contradict the truth?"

As this writer in substance remarks, scientists eagerly seize opportunity to investigate new truths and phenomena within their of research, while, on the contrary, the clergy and orthodox Christians generally, as soon as apparitions from the spirit-world are spoken are up in arms against it; "they will neither hear, see, nor refute but only rail and ridicule," and they unwisely unite with their materialistic friends in demolishing the only evidence that can support pretensions to spiritual knowledge or authority, "those former of God's revealing His will unto His people being now ceased." is declared in the *Confession of Faith* of the Presbyterian Church. There is not a materialist in the world who could object to this declaration, but the clergy of the next generation will know better this, and will look back upon their brethren of this age with amazement at their lack of discernment and prudence, in not carefully and prayerfully investigating an array of evidence which must, if substantiated, firmly establish all that is really beautiful true, in the religion they profess to interpret.

Through Mrs. Ferguson, the wife of that noble and true Chris

Rev. Dr. Ferguson, the latter received a communication from a spirit, whose remarks, even though their imputed origin may be denied, are applicable here. They may be found on page 76 of *Supramundane Facts*. It was said: "Men think were they to embrace spirit intercourse it would dethrone their reason; it would do away with the inspiration of the Holy Bible; break up their churches, and disorganize society. We see that these are the fears of large and benevolent minds around you. To them we say, not so. We would build up all that is noble in man, pure in the Bible, and useful and improving in all organizations of society, religious or otherwise. We would have even those who think thus of our teachings cast off much of their fleshly nature. We would search the inmost depths of their thoughts. We would make them familiar with their own souls. We would ask: Do you believe in the spiritual communion of the ages past? Is not the mind of man the same? Is not God the same now as then? Are spiritual intelligences degenerate in their interest in their human brethren, that they will not impart light to any age, or people, or man that will receive it?"

"You may well fear for the position of many churches. They stand upon a trembling foundation—the foundation of arrogant assumption over free thought, and action, and aspirations. We would not destroy, but rather purify your communion. We would not tear down, but build up your churches. We would enter them and make your worship a true and holy worship. We do not desire to create a new Church. We have sects enough, in humanity's name. But if you cut off from your church-fellowship the men we have enlightened for your good, what is left for them but to form other societies? We will elevate man. We would inspire his teachings with heavenly aspirations. We would enlarge his mind and spirit, and if your churches are too narrow, or too fleshly to permit this God-ordained work, rest assured the present generation will look upon their fall. They need elevating thoughts, duties, hopes. They need more; they need communion with the divine influences that lead the upward way of an infinite universe to its great centre—God. They must have it, or no power of money, ministers, or fleshly energy can prevent their ruin. . . . Then we would say, do not ridicule. The time is not far distant when you will have to embrace it. . . . The high-born spirits—flesh once of your flesh, and spirit still of your spirit—now call to you from their elevated homes, saying, Hear us! hear us! Do not denounce us till you have investigated what we say. You doubt us from the influence of your fleshly and not your spiritual nature. Throw this off, and you will appreciate our teachings."

The not far-distant time, here alluded to, is even now: the work has commenced, and Spiritualism is being rapidly introduced into the churches. They are absorbing it as fast as it can be assimilated, and they will be changed unconsciously to themselves.

The only excuse that Protestantism has for its opposition to the truths of Spiritualism is, that it has rebounded to its present position from the excessive superstition of the Romish Church, and I fully agree with William Howitt, when on page 179 of vol. ii. of his *History of the Supernatural*, he says:

"It is something to know that this state of things is the direct result of the one-sided excess of Protestantism, the excess of reaction against Popish miracle-mongery in the first instance, and in the second, as the equally direct vaccination of unbelief from the virus of the infidel writers of our own country, of France, and Germany. It is patent to all observation that the progress of infidelity in literature, and the progress of the anti-miracle feeling in the Church, have gone on *pari passu*; that the English Church and English Dissent now stand rent from the ancient Anglican and the primitive Church, in the faith in the supernatural, and that it is not the Spiritualists who are the heretics, but the clerical, the scientific, the materialistic, and semi-materialistic classes of to day. We stand, and will stand by the all-ancient faith in the Divine Presence, and in the ever-active ministry of God's angels. And this great and striking fact of the spiritual apostasy of Protestantism shall be known and insisted upon."

There are many gross humors choking the circulation of the theological system, which must be got rid of ere it can regain vitality; such as, "The utter depravity of human nature in consequence of the fall," "The justification of the sinner by faith alone," and "The eternal punishment of the wicked." The Church is weakening its hold upon these crude semi-barbarous dogmas, and as they are degrading and vitiating alike to him who teaches and to him who accepts them, and are at variance with the very spirit of progress, they of necessity must disappear in the advancing light of Spiritualism. The channels of belief must be widened, it must be acknowledged that truth is not the sole possession of any sect or Church, that God imparts it to all His creatures, and it must be accepted wherever found and received even from the lips of the so-called heathen. The Church in England, not long since, heard some plain sensible truths regarding itself from one of those thus designated, which it would do well to consider and reflect upon. The Hindoo reformer, Babboo Keshub Chunder Sen., who three years since visited

England for the purpose of determining from personal observation of its practical working in that country, whether it would be advisable to introduce Christianity amongst the Hindoos, gave the following résumé of the results of his observations and inquiries to the English people on the eve of his departure. He said :

"English Christianity is too sectarian, too narrow-minded. Are the waters of eternal life of such a small quantity that you have to narrow the channels through which they flow in order to make them deep? Differences of opinion are everywhere where there is life, but I protest against the spirit of antipathy and antagonism. The Christian life in England is more of a material than of a spiritual nature. There is a striving everywhere to find God externally, in forms, ceremonies, dogmas ; that the mind wants spiritual food is very little thought of." As regards some of the doctrines he says : "He quite coincides with the idea of God as Father. As regards Christ he was sorry to find that the right worshipping of him was found very little. They have deified him, have rendered him homage which he did not wish for, against which he would have protested ; but the only homage he desired—namely, that he became the flesh and blood of his disciples and followers—they refuse him. Christ promised his spirit to his disciples ; the fulfilment of this promise seems not to have taken place yet. And yet the true Christ could not be he who lived 1800 years ago, the Christ of the popular belief, but the Spirit. The Christians do not adore God in the Spirit, as the Spirit, but they adore an incarnation. God does not require flesh and blood to manifest himself, as he is omnipresent and fills the whole universe. Christ identified the spirit of truth within himself with God ; he wished not to do his own will, but that of God. The Hindoo, therefore, who believes in God, is a Christian. If purity, truth, charity and self-denial are Christian virtues, then Christianity is everywhere where these virtues are found, no matter whether their possessors are called Christians, Hindoos, or Mohametans. Hence it comes that many Hindoos are far better Christians than those who call themselves so. The result of my visit is : I came as a Hindoo, I return as a confirmed Hindoo. I have not accepted one doctrine which did not previously exist in my mind. I have learned much, but everything tends to the confirmation of my views of God. My country I have learned to love more than ever."

The channels of divine truth in the Church, as they appeared to this educated heather, were contracted and nearly dry, and were totally inadequate to supply the spiritual wants of his nature. He could readily agree with the prophet when he said :

"For the bed is shorter than a man can stretch himself on, and the covering narrower than he can wrap himself in."—*Is.* xxviii. 20.

He had left the land of idolatry, no doubt with high expectations of finding in England a worship free from all defilement, a pure and simple adoration of God and His truth, but he found existing there an idolatry of the Bible ; of the book itself ; as absolute as that entertained by his ignorant countrymen for their most revered idols. He found it was not the truth the Bible contained that excited their feelings of adoration, for of that the majority were ignorant, but the traditional halo that surrounded it, and which invested it with the attraction of a fetish or charm.

He also noticed the sects into which Christianity is divided, each claiming a superior allotment of divine favor, and a superior knowledge of Divine things, while to an intelligent observer like him, it must have been apparent that neither possessed sufficient spiritual knowledge to boast of.

It is highly gratifying to all liberal minds to perceive that the spirit of narrow sectarianism is fading out, and it is time it should disappear for ever. Wesley and Whitefield in their day understood its spirit and condemned it. Southey, in his *Life of Wesley*, vol. ii. p. 3, says no confession of faith was required from any persons who desired to become a member of Wesley's Society, and yet in ignorance of this, or in their superior wisdom, we find many of his followers in our day severely disapproving of the informal admission of all Christians to the sacraments of the Church.

Whitefield, one day, while preaching from the balcony of the Court House in Philadelphia, cried out : " Father Abraham, who have you got in heaven ? Any Episcopalians ? No ! Any Presbyterians ? No ! Any Baptists ? No ! Have you any Methodists ? No ! Have you any Independents ? No ! no ! Why, who have you then ? We don't know those names here ; all that are here are Christians, believers in Christ, men who have overcome by the blood of the Lamb and the word of his testimony. Oh ! is this the case ? then God help me ; God help us all to forget party names, and to become Christians in deed, and in truth."

" When churches practise what they preach,
And preach from heaven-taught, liberal creeds,
The recreant sinner then may feel
The vital force of Christian deeds ;
And sing in time, a better song,
' You may be right, I may be wrong.'

"When all shall lend a willing ear
 To doctrines new and still untried,
 And pause awhile e're they condemn,
 To learn the truths of either side—
 Then may be heard the better song,
 'You may be right, I may be wrong.'

"So may the universal church
 Of brotherhood be broad and strong;
 As man may frankly own to man,
 'I may, as well as you, be wrong.'
 Come, let us start that better song,
 'You may be right, I may be wrong.'"

—GLOVER.

The dogmatic spirit is incompatible with a large charity and faith in human nature. Strict sectarians rest within their own narrow sensations, their vision is restricted, their ideas are limited, and it is as Swedenborg says in his *Diary*: "All confirmations in matters pertaining to theology are as it were glued fast into the brains, and can with difficulty be removed, and while they remain genuine truths can find no place." That close observer and profound thinker, Darwin, expresses as a metaphysical fact what Swedenborg above declares as a psychological one. "It is worthy of remark," Mr. Darwin says, "that a belief constantly inculcated during the early years of life, while the brain is impressible, appears to acquire almost the nature of an instinct, and the very essence of an instinct is that it is followed independently of reason."

The man who, regarding his own salvation certain, can look upon the great majority of his fellow-men as fit subjects for eternal punishment, is in a suitable state of mind to regard all their earthly misfortunes as wholly due to their sinfulness, and as only a foretaste of the misery in store for them, and which they justly deserve, and the legitimate result is to bar his own mind against the claims of sympathy and charity. He leaves them to God's righteous judgment; why should he interfere with the divine appointment, which although it consigns millions to perdition yet exalts him to a conspicuous seat in the celestial temple. When such a belief pervades the mind, what room is left for the opposite belief in the necessity of brotherly love, of charity for all men, of seeking the good of others before our own. How can such a mind view God as the kind, just, and universal Father, and all men as brothers?

When sectarians engage in disputation upon the comparative merits and claims of their respective sects, it would be well to consider to what extent the authority of any Church should be conceded, for

one thing is certain, that the founder of Christianity established no ecclesiastical system. The Protestant systems are all modelled to a greater or less extent upon that of their common enemy the Church of Rome, and her system is little changed from that of the Pagan to which she succeeded. Mosheim says it was a question whether Christianity had been converted to Heathenism, or Heathenism to Christianity. Has the question ever been settled?

There has been much said, both in the Church and out of it, in relation to the comparative progress of the Protestant and Catholic Churches, the latter steadily gaining upon the former, not only in this country but in England as well. The Methodist Church, it appears to be conceded, of all the Protestant denominations, is comparatively most slowly increasing in membership, and any explanation which will satisfactorily account for the present stationary condition of this Church, will apply in a greater or less degree to the other denominations.

Regarding the Methodists, the reasons why they are not increasing in the ratio of population I conceive to be:

First—The absence of a living faith in the Divine Presence and influence, in which Wesley and his immediate followers implicitly believed, and upon which they relied for inspiration and assistance. To them this was an ever-present power; they were never unaided in their labors, and the consciousness of this inspired them with holy enthusiasm, and nerved them to meet and overcome difficulties which could not have been surmounted without the consciousness of this Presence. Nor was their faith without reason, as spiritual power evidently assisted them, as it does and will assist all who engage and labor in any good work with earnest faith and motives, and who invoke the assistance of God in their efforts.

Second—Want of personal contact and direct association with the masses. Wesley was a chosen instrument of God and the angels for the work he accomplished, and though a man of education and culture, was, partly from his nature and perhaps more from the influences that guided him, a man of the people. His sympathies were with them; he mingled freely with them; accepted their hospitality; ate at their tables; reposed under their humble roofs; relied mainly upon them for support, and was not only their teacher but their friend, counsellor, and even companion; his whole soul was in his work; he ardently desired to bring them into the measure of light that he enjoyed, and with his whole being consecrated to this work, with little or no caste pride, associating with them familiarly as a friend, he with his talents and devotion, could not fail to

bring over multitudes to his way of thinking, and amongst these were men whom he selected as instruments, who were adapted to the task of teaching their fellows ; who mingled with them upon a footing in harmony with the great principles which the French afterwards emblazoned upon their advance banners, under the magic words, Liberty, Equality, Fraternity ; men who were of themselves and like themselves plain, industrious, uneducated, but not unintelligent. The people through contact and intimate association with these men came to like and sympathize with them, and the next step of adopting their belief was almost inevitable, and was generally taken, for it should be remembered that the sympathy of others with us—when we possess any force of character—leads to a favorable view of our opinions, as, on the other hand, sympathy with our opinions leads to a favorable view of us personally. This may be considered a natural law, operating with greatest force amongst the uneducated, and it was in a great degree because Wesley and his preachers acted in conformity to this law, that they were so successful, and it is equally for the reason that modern Methodists do not act agreeably to this law, that Methodism is at present stationary.

Third—Because while Methodism in common with other Evangelical sects has lost its faith in agencies intermediate between man and his Maker, the fashionable God of Protestantism is an abstraction ; an unreality ; and enthusiasm cannot be excited for a Being so regarded.

The human mind at best cannot grasp the idea of God ; the finite cannot comprehend the Infinite. This being the case, it is a necessity for most men that they should have an intermediate agency or power which can be approached, and addressed, and upon which they can rely. This demand proceeds from their nature, and is founded in a sense of reliance and dependence which morally at least, is in a greater or less degree realized by every man. Spiritually this need is even more urgent, and its voice is constantly striving to be heard ; not that every one is conscious of this spiritual demand, but all are influenced by it, and especially with natural, uncultivated minds, it exercises a predominating influence, and generally determines their relations to religious subjects. Wesley himself felt this need and acknowledged it in his writings, where he testifies to the potent agency of angels, and argues to prove their power as agents intermediate between God and man. To him and his followers it was a reality that angels ministered unto them, and we can conceive of nothing that can nerve the arm to struggle for the right as can this belief.

Much of the strength of the Roman Church rests upon this living

faith in agencies between man and his Maker. The demands of the spiritual nature are in this respect abundantly provided for in that Church, as the adoration of the Virgin and a host of Saints attests, and it strikes an intelligent Protestant observer with much force to witness in their churches the devout and confident spirit in which the aid of these saints is invoked ; nor do I believe that aid is always sought in vain, but where the spirits invoked cannot personally respond, I have no doubt that other spirits do so in their stead, and often are able to grant the request ; or where they cannot do this, as is more generally the case, they inspire the suppliant with hope and fortitude to bear disappointment or suffering. It is not surprising that when devout Catholics are offered the cold, cheerless, intellectual faith of Protestants in exchange for their own warm, emotional, and satisfying belief and ceremonial, they should feel no inclination to make the exchange ; on the contrary, it is to me somewhat surprising that they can at any time be brought to abandon their own living faith, for one so dead as the Protestant appears by contrast to be.

The ladder which Jacob saw was planted on earth, and reached to heaven ; upon every step angels were ascending *and descending*, and the Lord Himself was visible above them. This is strikingly emblematical of angelic ministry ; they fill the gap between man and Deity ; they not only ascend but they descend ; they not only descend to men upon missions of mercy, from the God of Mercy, but they ascend to the same Infinite Father with the supplications of His children. To the inner consciousness of every soul this is known, and he that acts in ignorance of it is blindly groping and stumbling, and any man, or number of men, let his or their faith be what it may, who expect to make progress in any religious work without including this vital and necessary factor in their calculations, will surely fail ; or if any degree of success crown their efforts, the results will not be spiritual fruits, nor can mankind be benefited by any partial success that may attend their labors.

The truth will prevail, but all truth does not now prevail, and it is not altogether owing to the demonstrable truths of Spiritualism that it has spread with such rapidity. True, its rapid extension is largely and chiefly attributable to the force of truth, but it has been greatly assisted by the equality and fraternity of teachers and pupils ; knowledge which to-day comes through one inspiration is equalled by that which to-morrow comes through another. Multitudes of angels are instructing us through numerous mediums, and though we may have no inspired human authority which we can blindly obey, we have many through whose instrumentality superior beings communicate,

and who would have been worshipped in former times, but whom we regard as standing on the step of the ladder just above us, and who transmit to us the messages of love and wisdom which they receive from the hands of angels just above them. They are all like ourselves, simply links in the chain which binds us all securely to the Divine Father.

With fifty thousand pulpits in this country, from which the people are weekly addressed upon the subject of the Christian religion, by educated, trained, and in many instances eloquent teachers, who are assisted in their efforts to reach the hearts and minds of the people by the powerful influences of wealth, respectability, and organized establishments, it would seem that belief in the Christian religion, as interpreted and expounded by this well-drilled army of teachers, of necessity should universally prevail; but in point of fact the case is very different, owing to the reasons here set forth. With one-fourth this number of teachers, and with one-fourth the wealth of the Protestant Church employed in promulgating the truths of Spiritualism, in five years it would be the religion of the nation. There would hardly be a sectarian outside the Roman Catholic Church, and materialism would be utterly swept away.

Even the camp-meetings, which could formerly always be depended upon for recruiting the ranks of the Methodist Church, bear little or no fruit. At one recently held, where the average attendance for nearly two weeks was about three thousand persons, with ten ministers to engineer the work, only five converts were made to the cause of religion.

With ten chosen speakers, advocates of Spiritualism, and with three thousand well-disposed people as auditors, who for two weeks would listen to these speakers, I would engage that more than fifty per cent. of these people would seriously testify to the truths of Spiritualism before leaving the grounds, and I am fully supported in this opinion by the uniform success that attends all *intelligent efforts* to disseminate these truths; the success being in proportion to the intelligence of both speakers and auditors.

Modern Spiritualism, though an infant, holds the sceptre of an unbroken dynasty back through the ages to Christ, and through Him to a period coeval with the birth of history. Thousands and tens of thousands have suddenly arisen out of the churches, while other hosts have come over from the camp of materialism, and have gathered around the standard of Spiritualism and are prepared to do service in its cause. There are many Spiritualists in all the churches, and the clergy would be somewhat surprised if it were possible for them

to ascertain the proportion they bear in numbers to the strictly orthodox, and some of the pulpits to my personal knowledge, derived from confession of the fact, are filled by firm Christian Spiritualists, who feed their congregations with as strong spiritual food as their spiritual stomachs can digest. Milk for babes and strong meat for men.

As above stated, the ranks of Spiritualism have been largely recruited from the world of infidelity, and it is equally true that the majority of these converts now are firm believers in the existence of a good God; the immortality of the soul, and a future state of rewards and punishments, and are made happier, and I believe better, by this knowledge. We undoubtedly can show for the past ten years, in this country, ten converts to Spiritualism from Materialism for every one that Protestantism and Catholicism combined can show as the results of their work for the same time. Allowing that some of these converts are not yet quite up to the standard we could desire, still it must be conceded by every liberal mind that Spiritualism has done a great and noble work in bringing them out of the gloom of materialism, and it must be further admitted that the evidence and arguments which could effect this work must, at least to their minds, have been of a more forcible and convincing character than the arguments alone which for so many previous years had been presented by the Church, and would it not be well for the clergy to inform themselves of the nature of the arguments, and evidence, which have thus effected what they as a body are utterly powerless to accomplish.

We find many of the converts, both from Orthodoxy and Materialism, in whom can plainly be perceived the lingering taint of the Calvinistic teachings under which the majority of them have been reared, and the remains of the ungracious, proscriptive spirit engendered by these teachings; but we know these faults will after a while disappear, and that in the next generation Spiritualism will bear rich golden harvests from this seed.

“Come now, and let us reason together, saith the Lord.”

It is strangely inconsistent for orthodox Christians to manifest a more bitter spirit—as some do—against Spiritualism, than materialists themselves; for while the establishment of its truths would inevitably destroy materialism, root and branch, it would only furnish to the Church the lacking evidence of a future life, of the credibility of the miracles, of the inspiration of the greater portion of the Bible, and of Jesus Christ, and of the divine character of his teachings—evidence that every intelligent man in the Church should know the Church is destitute of.

We see arrayed against us the great mass of those whose faith is founded upon the facts which Spiritualism alone can demonstrate, and interpret, and they are eager to crush out all these proofs which alone can avail to stay the swelling tide of materialism that threatens to overwhelm them. They view Spiritualism precisely as the people regarded Jesus when he cast out the unclean spirit from the man who dwelt in the tombs (Mark v.). Instead of being impressed with a sense of the divine character of the power by which the miracle was performed, they were stricken with fear and dread, and "began to pray him to depart out of their coasts."

It is also strange and unnatural to see the clergy, the professed followers and representatives of Jesus Christ, warning their flocks against the efforts of sincere, earnest, and enlightened men in this age to show them the signs which he, whom they profess to follow, promised should attend all true believers.

Upon the testimony of four writers—the Evangelists—two of whom, Mark and Luke, are unknown, and the remaining two, Matthew and John, were illiterate fishermen, entirely unqualified from lack of education and habits of life to be competent judges of spiritual phenomena, even when witnesses to their occurrence—neither of the four claiming to have known Jesus before he was thirty years of age, and neither of whom wrote a line of the books bearing their respective names within thirty years after the death of Jesus, nor within sixty years from his birth—is based the doctrine of the immaculate conception upon which in turn rests the belief in his divine character, and in the miracles he wrought, and the Christian world is satisfied with and accepts this evidence.

Yet satisfied as believers are with this remote and indirect testimony of uneducated, unknown men, they reject with disdain the present full and direct evidence of spiritual truth which is furnished by numerous living, intelligent, and educated persons, who are as much superior through mental capacity and training to the writer upon whose testimony orthodox believers rely, as the intelligence of this age is superior to that in which these writers lived. We can select thousands of witnesses to these truths, men and women of whom it can safely be asserted that the testimony of any three of them—agreeing as it would in relation to spiritual phenomena—would be conclusive in any case involving the question of life, the rights of property, before any court and jury in the civilized world.

And again it is equally strange to see believers and unbelievers united in this crusade against Spiritualism, and it shows the vast

rgence that the Christianity of our day has made from the primitive cctrines, teachings, and customs. No parallel to its attitude in relation to our belief can be found, unless in the temporary interested union of sections or divisions of different political parties, which sometimes is formed for the purpose of defeating other sections, and these unions rarely survive the temporary occasion that called them into existence, so the combination of the orthodox and materialistic forces cannot long be maintained. At present Spiritualism is receiving vigorous blows from both wings, but when neither party is responsible for victory or defeat, the incentive to continued exertion is lacking, and in presence of the increasing strength of Spiritualism the demoralization of the allied forces is only a question of time.

“And now I say unto you, Refrain from these men; and let them alone; for this counsel or this work be of men it will come to naught, but if it be of God cannot overthrow it, lest haply ye be found even to fight against God.”—*Acts* 38, 39.

I account for the vigorous growth of infidelity at the present time by the lack of understanding on the part of the Church of the character of the spiritual phenomena of the Bible, and by the absence of spirituality itself.

In maintaining that the former were all the result of specific and direct action on the part of Deity, negatively at least denying the tentative agency of spirits, and reluctantly admitting only the most passive instrumentality on their part when present beyond denial, ecologists have placed themselves outside their own citadel and are unwittingly assisting the enemy in assaulting their own works.

The apparently trivial character of many of the phenomena recorded in the Bible is a perpetual stumbling-block to intelligent persons. They cannot bring their reason nor faith down to the level that would render it easy for them to believe that the Almighty Maker and Preserver of the universe has ever especially stretched forth His hand, and accomplished so little as was accomplished in the majority of these cases; and besides, the belief is now general amongst thinking people that God works by general, not by special laws or acts, so that the intelligence of the age is directly opposed to the position of the Church, and as she denies the initial agency of spirits, she has no inner works to fall back upon when she is assailed at that quarter.

Were the Church to take her stand upon the ground of spiritual intercourse, and admit the active agency of spirits under the direction

of God, working through general laws, her position would be impregnable, as all history and all religious beliefs, together with modern experience would assist in establishing her right to all she should reasonably claim, and the greatest minds of the age would find no difficulty in recognizing her spiritual authority when it would no longer be necessary for them to assent to the directly divine origin of the miracles recorded in the Bible.

Protestantism at the present time presents the appearance of the withered fig-tree. Its very principle of vitality—belief in the ministry of angels—has been eliminated from its system and the greatest difficulty the advocates of Spiritualism have to overcome, is in the rebound that their arguments and facts meet from the wall of materialism which in this age surrounds Protestant theology. The clergy as a body appear to be insensible to the value and force of spiritual weapons, and neither use them, nor can be penetrated by them, and, as Mr. Howitt remarks: "There is hardly a man amongst the religious teachers of to-day, who had not rather stand at the mouth of a well-charged Armstrong gun, than risk the faintest whisper of superstition—that is, the honest assertion of the plain Bible truth."

Within the Church, spiritual Christian heroes are not common; no more so than when the parents of Madame Bouvignon reading to her when a child the lives of the early disciples, she exclaimed: "Where are the Christians? Let us go to the country where the Christians live!"

Theology has made a mistake in transposing the words *now* and *then*; the latter habitually having the precedence. The vast future, of which it knows little or nothing, engages most of its attention, while the important present, of which it should know more, has been almost wholly disregarded. The vague, uncertain, and sometimes senseless requirements of the future, as understood by so many in the Church, have been urgently dwelt upon; while the evident necessity for men to cultivate benevolence and charity, and to act well and sensibly their parts here, has been but lightly pressed upon their attention. True love to God, exemplified in loving thoughts and deeds towards man here, and which fit him for the duties as well as enjoyments of heaven, have been but slightly insisted upon, while artificial and empty forms have usurped their place. Acts, habits, and modes of thought of a routine nature, and vain ceremonies, have been imposed by the Church as active, absorbing duties, while the spirit of love which is the energizing force of heaven, has not been cultivated, and its existence has been hardly recognized. Of the Church:

“ We do not ask for forms and creeds,
Or useless dogmas, old or new,
But we do ask for Christian deeds,
With man's progression full in view.
Let her be first to aid and bless,
And not the first to cast a stone,
The while her robes of righteousness
Are over foul corruptions thrown.”

The great majority of those who have been acknowledged leaders in great religious and reform movements, have had direct intercourse through one or more of its varied channels with the spirit-world, either through visions or trances, clairvoyance or clairsaudience, or through spirit impression. Such was the case with Abraham, Moses, Jesus Christ, Paul, Mohammed, Joan of Arc, Luther, Calvin, Ignatius Loyola, George Fox, Swedenborg, and Wesley. As Mr. Howitt remarks: “To call a man a great religious reformer, is the same as calling him a great spiritual medium. Without this mediumship, this communication intimate and enduring with the spiritual world, with the Holy Spirit and His holy angels, a man can reform nothing; he is a dead thing, and cannot emit new life and sentiment to the world.”

Under the directing—sometimes controlling—influence of spiritual intelligences, both religious and moral reformers are occasionally impelled to courses, the objects and aims of which not being apparent to ordinary minds, appear to be erratic, unguided, and illy calculated to accomplish useful purposes. These spiritual instrumentalities being misunderstood, are invariably persecuted by the world when struggling, and are as generally applauded by it when success has crowned their efforts. Thus Wesley, who in his early struggles was termed by a magistrate who fined him £20, “the vagrant, itinerant Methodist preacher,” in his later years, when his teachings had been accepted by numerous followers, was almost universally honored and respected by the Church, and by the civil authorities that had persecuted him.

The Church frowns upon these reformers as disturbers of its peace, and exercises its power and influence to crush them, in ignorance that in so doing it sometimes is refusing entertainment to angels, who through them would infuse new life into its system. In this spirit women are excluded from participation in the ministry of religion, forgetful that holy spiritual influences flow into their minds at least as freely as into those of men. In the days of the apostles and the early Christians spiritual influence had free course through all those

adapted to its reception, male and female alike ; but when the Church became associated with the political power, and materialistic minds controlled it and shaped its course and policy, known mediums were excluded from ministration in its assemblies, and women were prohibited from speaking in public. Since then it has been customary in the Church to permit none but men, formally authorized, to instruct the people, and with our experience and knowledge of the effective teachings of many inspired women in our day, it can readily be perceived what a loss the Church and the world have sustained by this prohibition, for by it have been excluded thousands who were better fitted to convey spiritual truths with clearness and force, than perhaps the majority of those regularly installed.

The Church has thus rejected a powerful means of reaching the minds of the people, but the spirit of the age, and the success that Spiritualism has met with from the assistance of women teachers, is working a change in Church sentiment upon this subject, and I have no doubt that with the next generation, female teachers and preachers will fill pulpits in every Protestant denomination. Dean Howson, who recently visited this country, is of the opinion that the work of converting the heathen must be largely done by women, and he finds in the practice that prevailed in the assemblies of the apostles, warrant for the admission of women to official positions in the Church to-day.

It seems to be only just and proper that as women compose the majority of our religious congregations, there should be some pulpits in which their spiritual natures could find expression, and whatever objection may have been urged against woman's teaching in bygone days, on account of her inferior education, cannot be valid now, as her education is as broad, liberal, and varied as that of man. The argument of past ages, founded, upon woman's enforced ignorance, can have no validity when her right to educational privileges is admitted by all but the most contracted and illiberal minds.

CHAPTER XXI.

SPIRITUALISM AND THE CHURCH—*Continued.*

BIBLIOLATRY, or the worship of the Bible as a book, has elsewhere been referred to in these pages. This form of idolatry, which has in the past been so prevalent among Protestants, is still practised by many in the churches. To these its passages are all literal, or literal at least so far as they can be made to support the favorite doctrines and dogmas of their belief. In August, 1872, the Rev. Dr. Foss, of the Methodist Church, preached a sermon in New York in which he said: "If the Bible is the word of God, as is believed by all Christians, *if all of it be not true, God is a liar*; but we all know that God is truth." God is here made responsible for the literal truth of all that was there written by numerous fallible men, some of whom by their own admissions had been guilty of nearly every crime in the calendar, and if every word there recorded as having been written by them be not the truth, then "God is a liar." This is a gross sacrilegious assumption, without a shadow of proof; it is contrary to the convictions of every unprejudiced mind, and yet the idolatry of this religious teacher for the book itself is so abject, that he does not hesitate to blasphemously charge God with being a liar, if any error arising from human imperfection exist within its lids. If Dr. Foss must have something beside God himself to worship as infallible, he should properly become a Roman Catholic and worship the Pope, and when within the pale of that Church he would very properly be restrained from such bold, senseless, and sacrilegious assertions as this, for even the blindest adherents of papal infallibility would not be impious enough to charge the errors of the Pope, the Bible, or the Church upon God himself. Of the reverend Doctor, and those who, like him, are determined to force the Bible to prove their dogmas, or to charge God with being false, it may well be said as was said of other ancient bigots:

"We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night; we are in desolate places as dead men."—*Isa. lix. 10.*

Can any intelligent person with the least sense of God's love, wisdom, and truth believe that He put a lying spirit in the mouth of one

of his prophets to deceive Ahab? 1 Kings xxii. 21-24. Can he believe that God commanded the Israelites not to eat of anything that died in their camp, *but permitted them to give it, or sell it to a stranger*, Deut. xiv. 21; or that he commanded the Israelites to kill all the men and married women of the Midianites, and to keep the virgins for themselves, Num. xxxi. 17, 18.

It is shocking to an unprejudiced mind possessing any reverence for Deity, any regard for truth and justice, to read such a story as is related in the 27th chapter of Genesis, where Jacob, after treacherously personating and defrauding his brother, attributes, as he does in the 20th verse, his success in accomplishing his fraud and imposition to the assistance of the Lord, and this in direct contradiction to the later declaration of the Christian apostle, when he said:

"But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons."—Col. iii. 25.

In what language would we denounce such base conduct at the present time? It appears like sacrilege to yoke such records of such deeds, so approved, to the pure moral records of the life and teachings of Jesus Christ. It is like tying a millstone about the neck of purity and virtue, and expecting it to survive. Much of the good that God intended should proceed from the precepts and example of Christ, has been rendered ineffectual by this unnatural, unholy union of ignorance, grossness, and wrong, with those precepts and teachings, and that example, as set forth in the New Testament. God never joined these books together, and man when he is a little more enlightened will put them asunder. It is an unholy, unhappy union, and cannot stand. Preserve and cherish all of truth it contains, but cast its slavish error out into darkness, so that men will no longer be blinded and led astray by it.

There is not a humane lawyer who can fail to detest the injustice and inhumanity that characterized the Israelitish law; there is not a doctor of medicine who approves the medical or surgical practice of the Hebrews, or who can find in that practice a truth which he can usefully appropriate; but the theologian forces his way back through all the light and knowledge which has been shed upon nations and individuals, and imbeds himself in the gross, utterly material superstition of this semi-idolatrous, semi-barbarous people. The words of Jesus can be applied to the Bibliolaters of our day: "But in vain they do worship me, teaching for doctrines the commandments of men," and I would add, that very unenlightened men some of these writers were.

As another specimen of the bigotry and darkness of mind that

still finds place with some of the clergy of the Evangelical churches, I will here copy from a report of the proceedings of the "Methodist Preachers' Association" in New York, January, 1873. The report is from a respectable daily journal.

"Yesterday at the Preachers' Association, Brother Gorham said that old-fashioned religion was falling away, and that to read our most commonly sung hymns one would think that we were all going to heaven on sheet music in troops. It is all 'White Robes,' 'Shining Shore,' 'Palms of Victory,' and 'Crowns of Glory.' When he alluded to '*a place of everlasting burnings, where God Almighty tortured them alive as long as God Almighty lives,*' the cries of '*That's right,*' '*Amen,*' showed that he was understood and endorsed."

It is not surprising that after this free and indiscreet, and, to my unorthodox understanding, blasphemous expression of opinion, this showing of hands by a few zealots, that reporters for the press were excluded.

In the same spirit a religious journal of Boston, the *Zion's Herald*, said in December, 1872: "Brimstone Corner—Rev. Mr. Murray has been preaching powerful sermons lately on the 'Justice of God's Punishment of the Wicked,' etc. His church is getting its own name back again, 'Brimstone Corner.' *It is a good name, and means the best of names—the love of Christ.*"

"Brimstone Corner," representing the idea and doctrine of a burning hell, synonymous with the name of Jesus and his transcendent love. These remarks, and the ideas they embody, are as wild and senseless as those that originate in an insane asylum.

The name of Thomas Starr King is dear to many. He was an advanced inspirational speaker, and his words went directly to the soul. I had some personal acquaintance with him, and can truly say that he had the heart of a woman and a lion combined in one human breast, and I can also say that to my knowledge, and the same can be attested by other witnesses, he saved California to the Union, when her defection would have diverted the sinews of war from Washington to Richmond, and perhaps have reversed the issue of the conflict.

The *Christian Register* of April 1, 1871, quotes from the writings of Mr. King as follows:

"Not long ago I read a volume containing twenty-five sermons recently preached in New York and Brooklyn, with reference to the revival, by the most distinguished ministers of those cities. Some of the most powerful of the discourses I read in my library till past midnight. The air at last seemed full of infernal terrors and woe,

and I shut the dreadful book. In a room upstairs my little daughter, six years old, was sleeping, with whom I have often had the most sweet conversation on God, and Christ, and the life hereafter. But I said to myself then in excitement of soul, what I will say here with seriousness and deliberation—that rather than my child should have the awful theology of the average of that book stamped upon her heart, I should unspeakably prefer that she should grow up an atheist. As an atheist the best currents of human nature would not be corrupted in her. Believing what that book teaches, and having her whole nature cramped and distorted into its mould, it would not be possible that her spirit could have any religious beauty, cheer, or peace.”

I have a young friend, a sweet girl of the age of sixteen, gifted with a bright intelligent mind, highly susceptible, with strong social feelings, who has lately been induced through the persuasions of her minister to take the communion and fully connect herself with the Episcopal Church. After this event a friend asked her if she believed in eternal punishment for those of her family and relatives who did not lead holy lives, and her answer, promptly given, was, “Yes; and I shall be so happy and satisfied of the justice of God, that I shall view their misery as perfectly right, and without regret.”

Here was a mind untainted with any pernicious ideas, into which was introduced this disturbing religious, or rather irreligious element, this debasing dogma, and should she not in maturer years abandon her belief in it, the only result can be the perversion of some of her best impulses, a warping of her judgment, and a contraction of her naturally liberal mind. Can any one imagine that she has been benefited by the adoption of this belief? I pray that she may not become one of those of whom it was said:

“For the morning is to them even as the shadow of death; if one knew them they are in the terrors of the shadow of death.”—*Job* xxiv. 17.

“Shall man condemn his race to hell,
Unless they bend in pompous form;
Tell us that all, for one who fell,
Must perish in the mingling storm?

“Shall each pretend to reach the skies,
Yet doom his brother to expire,
Whose soul a different hope supplies,
Or doctrines less severe inspire?”

The doctrine of eternal punishment has wrought incalculable evil to mankind. One of these evils, the magnitude of which it is im-

possible to over-estimate, is in erecting this assumed decree of God into a precedent for cruel and vindictive punishments through human laws; and those who have fully believed in this abhorrent doctrine, have been rendered by it less merciful in their judgments of, and actions towards, their fellow-beings. No Catholic inquisitor ever drew the cord or applied the pincers to the quivering flesh, without feeling that his cruelty was justified, if not enjoined, by the "command of the Lord," to whom was attributed a character which could create beings to be damned, and justify others in torturing these beings before they were damned; the one crime being justified by the other.

The most pitiless criminal judge who ever administered rigorous law on the bench of New York, was one recently superseded, and who was a Roman Catholic, a firm believer in everlasting punishment, and to whom, therefore, with this divine precedent, the idea of unjust, grossly inadequate punishment was in no sense revolting; and his sentences of ten, and even more years, for comparatively insignificant offences, when I have read of them in the daily journals, have often sent a thrill of horror through my mind.

While residing in San Francisco, during some years the criminal court there was presided over by a staunch Protestant, also a believer in eternal punishment for the wicked. We were personally acquainted, and I can truly say that a more kind and generous man I have rarely known, and yet, under the baleful influence of the example of the Jewish Jehovah, he steeled his nature against the pleadings of mercy, and from fear that he might err on her side, he imposed sentences that would nearly parallel those imposed by the judge nearer home.

Solomon says: "As a man thinketh in his heart so is he." Men's conceptions of the character of God are the limits beyond which their minds cannot reach. Their chief desire is to approximate to the character they ascribe to Him, and they become more and more like the God of their imagination. Thus the Jehovah of the Old Testament was subject to feelings of anger and revenge, and as we desire to be like our God, and in fact are commanded to be like Him, we cannot feel it to be a sin to become angry, or to indulge revengeful feelings. The growth of the passions is thus assisted, and the man more nearly assimilates to the character he wrongly ascribes to God; and facilities are furnished, and conditions made favorable—especially where the individual possesses any marked mediumistic qualities—for spirits on low planes to impress or control him.

Error is even more prolific than truth, and every cherished error

bears fruit, and is fruitful alone in error. Men do not gather figs from thistles, nor grapes from thorns. We often see the fruits of belief in the Jewish God exhibited in the pulpit. This is at the present day, as in the past, the stronghold of capital punishment; it is from here that the crime of murder is denounced, while murder in retaliation is in the same breath sternly insisted upon, because in the book of Genesis ix. 5, the God of the Israelites said:

"At the hand of every man's brother will I require the life of man."

This was the text selected by the Rev. Dr. Stoddard, a Presbyterian minister in New York, for a sermon preached by him in March, 1873, upon the subject of Capital Punishment. "The text occurs," he said, "in a part of the Bible which has always been regarded as the highest inspired authority for punishing a murderer with death." If this part of the Bible is particularly inspired, let us examine the remaining portion of this chapter. Commencing with the 20th verse, we are told that Noah planted a vineyard, made wine, drank of it, and was drunken, and while in this condition his person became exposed, and Ham, one of his sons, and the father of Canaan, happening to perceive the state of his father, told his two brethren without, who took a garment and covered his nakedness.

"And Noah awoke from his wine, and knew what his younger son had done unto him, and he said: Cursed be Canaan, a servant of servants shall he be unto his brethren. And he said: Blessed be the Lord God of Shem, and Canaan shall be his servant."

From the assured manner in which the name of his God is here invoked, Noah was clearly under the impression that He sanctioned this arrangement, by which one race of men, yet unborn, was decreed to be the servants of another, also unborn, in punishment of a sin they never committed, and, so far as we can perceive, Ham never committed; all there was sinful about it being in Noah, a man of family and a patriarch, indulging to excess in new wine, and exposing himself in a manner that aggravated his sin of drunkenness. So we find in this especially inspired chapter a demand for the life of the murderer, and the ratification of Noah's curse upon a race yet unborn, in revenge for his shame arising from exposure of his person while in a state of—what any clergyman would properly term when applied to a similar case in our day—bestly intoxication. Instead of repenting of his sin like a Christian, he appears to have been actuated by a spirit of blind revenge, and he vented his indignation upon an innocent, unborn race, and *his* God being at that moment in a favorable humor, smiled upon and blessed Noah in his humane purpose.

It is in compliance with the command of *this* God that scaffolds are erected throughout this Christian land, upon which men and women are strangled; murdered in revenge for having murdered another, perhaps in the heat of passion, or under strong provocation, when smarting under a sense of wrong, or some other overpowering influence; while these murders by the people in retaliation are cool, deliberate murders, without a single one of the enumerated excuses which stand out to plead for the individual murderer. I say these executions are retaliatory; they can be nothing else, for surely no unprejudiced, intelligent man, who has paid attention to the subject, will in this day contend that they are warning examples. Their whole record proves the reverse, and the known character of human nature contradicts it. The history of criminal law in Europe, and especially in England, contradicts it; for there is no fact better established than that as penalties have been made lighter the crimes they punished have diminished in frequency. Excessive punishment, so far from being reformatory, is exactly the reverse; it appears to arouse the evil elements in others, and develops into repetitions of the very crimes that are thus excessively punished.

The whole authority for hanging a man is in the assumed commands of the Hebrew God; a God exclusively their own, who always assisted them at the expense of their neighbors, unless when he was angry with them, and who was for generations supposed to make his habitation in a box or ark in their temple. Even Rev. Dr. Cheever, of New York, from whom I expected better things, endorsed this authority to murder, in a sermon preached in the chapel of the University, March 1, 1873, when he said: "The power of the state to hang a man was derived from the Great Governor of Nations. *It would be a despotic murder if the existence of God was not believed.* . . . This command of God was the law which formed the keystone of all laws, and held the arch of society, but could not be maintained if the existence of God was not taught in the schools."

"It would be a despotic murder if the existence of God was not believed." In other words, this command of the Hebrew God is the only authority, and if this authority be rendered null, men would not be justified in legally depriving another of life. This is what we contend for; this is the only authority, and the God of love and mercy speed the day when He, and He alone, shall be authority, and the God of blood and vengeance, the created God of the Hebrews, be properly and truthfully understood as only a tutelary divinity, a human spirit who had not arisen above the grosser imperfections of his earth-life. If it is, as Dr. Cheever says, that "this comman

was the law which formed the keystone of all laws, and held the arch of society," then the sooner society is reconstructed without this key the better for the morality and happiness of mankind. If this be the keystone, then the arch is constructed of human skulls, and is cemented in blood.

"But their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ.

"*But even unto this day, when Moses is read, the veil is upon their heart.*"—1 Cor. iii. 14, 15.

If men and organizations of men, theological and otherwise, are to be judged by their fruits, then all theology founded upon Mosaic law stands condemned before God and man, for a vast deal of evil has proceeded from it, while no positive good can be found which has originated in it. The evils are apparent, while the good at best is only hypothetical. It will not answer to plead the benefits of our civilization as proceeding from old theology, for these have been proven over and over again, even by sound theologians, as originating in other sources than theological, and without this argument the positive evil stands nakedly arrayed against supposititious good.

The doctrine of the innate depravity of man is another of these evils, and is a striking example of a single error, sown in congenial soil, producing a brood of errors each as potent for mischief as itself. Of this brood are :

The body is vile.

The spirit is vile ; and

All good acts by sinners are unacceptable to God ; being sinful like themselves.

With the prevalence of this belief, hope and aspiration, which lie at the very basis of progression, are repressed, and a spirit of slavish obedience to self-constituted authority is substituted. "Works done by unregenerate men," says the *Presbyterian Confession of Faith*, "although for the matter of them they may be things which God commands, and of good use both to themselves and others, yet because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God, *they are therefore sinful and cannot please God*, or make a man meet to receive grace from God." Singularly enough one of the passages cited in the notes in the *Confession*, as authority for this uncharitable doctrine, is 1 Cor. xiii. 3 :

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, *and have not charity, it profiteth me nothing.*"

But suppose the sinner to have charity, how then ? and how about

loud-mouthed professions and strict observance of forms without it? This passage, here applied, is not two-edged, it has only one edge, and that cuts into the very core of the belief of these illiberal dogmatists.

The late Rev. Dr. Ferguson—God bless his memory with us, as He is now blessing him in Heaven—whose pen was invested with the power of inscribing living characters of truth, says upon this subject of innate depravity: “Spiritualism teaches that human character is depraved, but human nature never. That the soul is born of God, is spirit of His spirit, and however it may be enveloped in vice and crime, it must sometime realize its native birth and ascend above the fleshly perversions that hide its power. Hence it offers hope to all, and believes not in the total depravity of any. To say that a nature that comes from God is corrupt, is a fallacy, and makes Him the author of sin, and the remorseless punisher of His own handiwork. But to say that a limited being may err, may abuse the passions and tendencies of his nature, and involve himself in the necessary consequences of all such abuse, and, so far as he is connected with others, involve them, is alike the dictate of reason and the testimony of experience. Hence we find in the most of men a capacity for good, in the best a tendency to evil, while the law of progression from nothing towards eternal perfection is the law of the mental universe. Not depraved then, but weak; not doomed, but degraded; not cursed of his Creator, but chided of his Father; not hopelessly lost, but endlessly related to spirits whose development and progress must bring them by natural and eternal laws of kindred and affection to his help. This is man in his worst condition, and his worst condition, with Spiritualists, is often seen to be covered over with phari-saical pretension to all the wisdom and love that is possible to man, while it knows not its own ignorance of the first principles of a divine life.”—*Spirit Communion*, p. 240.

The late Mrs. Eliza W. Farnham thus wrote: “The Church, wherever we know its spirit, has despised and trampled on some portion of the natural which needed and sought its help. Our own theological Church, as we know, has scorned and vilified the body till it has seemed almost a reproach and a shame to have one, yet at the same time has credited it with power to drag the soul to perdition. It is only beginning in certain liberal offshoots, the growth substantially of the last half century, to acknowledge respectability enough in the body to entitle it to be treated as an instrument worth improving for the sake of its tenant.”

"The body is not vile. Men make it so
By harboring vices in its tenement.
Sweet as the lily on its virgin stem,
Sweet as the rose that opes its perfumed lips
And kisses the enamoured air of June,
Is the fair child upon its mother's breast,
And the sweet maiden in her girlhood's prime,
And the young mother sacred unto God,
Whose infant is a blossom of the soul,
Dropped by His hand, and fresh from Paradise.
The form is made to be the home of love,
And every atom bathed in innocence ;
And joy and beauty should diffuse its life,
And thrill with song—to angels inly heard.
The mother's bosom, Love's all-hallowed realm,
Is no vile dust. Born from the darkest age
Of superstition, is that ancient creed,
That matter is the enemy of good,
Accursed and hateful to the Infinite ;
For every atom is a living thought,
Dropped from the meditation of a God,
Its every essence an immortal love,
Of the incarnate Deity."

—HARRIS.

They who believe in a personal devil, and whose minds dwell upon the attributes with which he is usually clothed, are unfortunate not only in being in error, but in attracting spirits with certain of the qualities they ascribe to their ideal monster. A mind imbued with these ideas in a greater or less degree is accessible to the gross spirits who realize them.

When certain Protestants assign to the agency of the devil the motive power of Spiritualism, we look upon it as an act of retaliation for the odium which has so long rested upon them from a similar charge made against their belief by the Catholic priesthood. It is true they are punishing us for the sins of others ; but then this usage is sanctioned by many precedents in the Hebrew history, which they take for their guide ; and then again, by raising a hue and cry against our faith upon this plea, they may divert the force of the charge from themselves. As they have meekly borne this charge so long—since the Reformation—charity demands that we in our vigorous sturdy youth shall assist in bearing their cross. In this view we accept the situation, but if any should accuse the evil one of so falsifying his nature as to be actively engaged in our camp in disseminating our truths, in assisting our phenomena, in pouring balm upon the

wounded heart, in lifting up the crushed soul, in pointing to God, and truth and Heaven, as the aims and objects of this life, then we must object ; they have mistaken their man ; he may be in the guise of the devil, but if there be a God, this agency is one of His ministers. He may for divine purposes be acting a part, but his words transparently prove his kinship to Deity ; he cannot be the enemy, he must be the friend of man. If this work "be of God, ye cannot overthrow it ; if it be of man (or of the devil) it will come to naught." If Jesus was willing that his works should judge him, we are equally willing that Spiritualism should be judged by its works.

"If I do not the work of my Father," Jesus said, "believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him."—*John* x. 37, 38.

This ascribing to the agency of the devil whatever is beyond its comprehension, is the first and last resort of ignorance. St. Bernard of Clairvaux, in 1140, said of the Waldenses : "There is a sect which calls itself after no man's name, which affects to be in the direct line of apostolic succession, and rustic and unlearned though it is, yet it contends that we are wrong, and that it only is right. *It must derive its origin from the devil, since there is no other extraction which we can assign to it.*" This conclusive mode of reasoning of the Catholic saint, has been perpetuated to our day, and is resorted to by some equally brilliant minds who apply it to Spiritualism. We can even go back farther than St. Bernard, and reluctantly strip him of any claim to originality in this conclusive method of argument, by reminding the modern accuser that to the same diabolical agency were attributed the works of the founder of Christianity.

With the decay of his kingdom—the infernal regions—the strength of the devil is rapidly declining. His death was predicted, and his obituary notice written nearly three thousand years ago. These are the inspired words in which his doom was pronounced :

"How art thou fallen from heaven, O Lucifer, son of the morning ! How art thou cut down to the ground, *which didst weaken the nations !*

"They that see thee shall narrowly look upon thee, and consider thee, saying : *Is this the man that made the earth to tremble, that did shake kingdoms. That made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners.*

"But thou art cast out of thy grave like an abominable branch as a carcass trodden under feet."—*Is.* xiv. 12, 16, 17, 19.

Sic transit diabolus. The clergy should treat his memory with respect, for surely he has done more to consolidate their power than God himself ; but I am apprehensive that when he is gone they w

prove ungrateful, turn to new idols, and take refuge in the maxim, that "A living dog is better than a dead lion."

The Evangelical clergy occupy a position in relation to the Stage, similar to that they sustain towards Spiritualism. Instead of attempting to elevate the character of the stage, and to use it as an instrument, a means for the inculcation of moral and religious sentiments, they stand aloof, its declared enemies, and denounce it as immoral, irreligious, and corrupting in its tendencies, entirely oblivious of the fact that theatres, like newspapers, teachers, or even ministers, will generally cater to the tastes of their supporters, and if sectarians not only fail to encourage them by their means and presence, but prevent others of the religious and moral classes in the community from assisting in their support, how can they in reason expect their tendency to be otherwise than what it is, or even what they represent it to be?

The clergy can make the theatre just what they please. The manager of a new theatre in Louisville, Ky., on the opening night recently, made a speech, in which he informed the audience present that the class of entertainments given would be determined by the public taste. "If first-class entertainments do not prove a financial success, *and second or third-class do*, the latter will be given, and the public must blame themselves and not the manager." Probably every other manager in the land agrees in sentiment with this one, and there can be no doubt that if the clergy would agree among themselves to recommend their congregations to support the theatre, or theatres, which would stipulate to represent only plays in which morality and virtue are upheld, and notify managers of their determination to steadily support such performances with their direct influence, there would be active competition amongst managers in meeting this requirement.

As an example of the readiness of theatrical managers to put on the stage whatever will please their patrons, I would refer to the play of *Uncle Tom's Cabin*. When that story was first dramatized fully three-fourths of the people of the Northern States upheld slavery. The play was brought out as a hazardous venture, but its appeals to the heart and moral sentiments were so favorably responded to by the audiences, that other managers, not regarding their own prejudices, successively brought it out, and it soon became a standard play, and one of the most successful, in more senses than one, ever represented before American audiences.

Instead of adopting this sensible, judicious, and truly Christian course, the majority of the clergy have held aloof from and denounced

the drama, and have voluntarily renounced all assistance from the use of a means, which, if properly used, would in its results not be behind their thousands of pulpits in advancing the cause of religion (not sectarianism) and morality, by the inculcation of the hideousness and unprofitableness of vice, and the attractiveness and utility of virtue. It might here be well if the Protestant Church were to take a lesson from its Catholic rival, for what is all the ceremonial and display of this Church but dramatic representation ; the processions of the priests and acolytes, the adoration of the host, the lighted tapers, the grateful incense, the imposing costumes, the posturing, chantings and sensuous music, the solemn high and midnight masses, etc. This Church has incorporated the theatre into its very system, and moulded it into such a shape as to be one of its principal elements, if not its chief element of strength.

Through the attractions of the stage the clergy would be able on the one hand to reach that numerous class of persons who rarely enter their churches, and on the other, that equally numerous class who are swayed by their emotional feelings, and who can most readily be impressed and educated by dramatic representations, addressed as these are to the senses of both sight and hearing. For these, the cold intellectual spirit of Protestantism is not only unattractive, but often positively repelling. It seems to be forgotten by the clergy, that to impress different minds different means must be employed ; that all cannot be brought to the appreciation and practice of virtue by one means, any more than all can be nourished and developed by the same diet.

An exhibition of the illiberal spirit in the Church that has unqualifiedly opposed the stage, and that will continue to oppose it, and which must be sternly rebuked before the stage can be made a means of good, was made in the remarks of Rev. Dr. Finney, in the Methodist Conference in New York, in January, 1873. "Amusements," said this gentleman, "must be engaged in to the glory of God, or they are sinful, and moreover, to a sinner no amusement is innocent, because everything he does is wrong." No doubt if ever the Church should recognize the usefulness of dramatic representations, this reverend gentleman would attempt to confine them to the fall of Adam, and its consequence, the deep damnation of his posterity, and I am afraid the representation of these subjects would not pay, either religiously, morally, or pecuniarily.

Spiritualists believe in the beneficial tendency of all innocent amusements, moderately indulged in. We believe that educating the ear in musical sounds tends to harmonize the whole character,

as harmony, and even harmonious sounds, pervade all nature, though inaudible to our natural ears. "The music of the spheres" is not an idle dream, as psychology proves. We believe in dancing—but not in all dances. It is the poetry of motion, and throughout all nature there is unceasing activity. We believe in poetry itself, for the universe is a grand poem. We believe in song—in all songs that elevate the thoughts, or touch the heart without corrupting it, for they call up the best and holiest feelings of our nature. We believe in the drama, as the deepest, most permanent lessons in the science of human duty, and the philosophy of human nature can be given through it. We believe in everything that is capable of teaching, improving, or innocently amusing mankind, and anything that possesses this power we are ready to adopt as a means, though it may heretofore have been desecrated by use for immoral purposes, and this wrong use is an additional reason why we should rescue it from the grasp of Satan, or evil. When Wesley was taken to task for introducing the singing of some of the hymns to popular airs, his reply was, that he was determined that the best tunes should no longer be exclusively used in the service of the devil. This practice of robbing Satan can be profitably extended by the Church.

As with the drama, so with Spiritualism. Here is a field over which are distributed the richest and rarest truths, truths that are clothed in forms that appeal equally to the reason and emotional natures of men; truths that once understood are certain to be embraced, and not only this, but every one of which confirms in a signal manner every important original truth of Christianity. These truths inspire the believer with that enthusiasm which works great things, and the absence of which element in the Church is the chief cause of its present listless, inanimate condition.

The same eyes that can see in the stage only corruption and folly, naturally look upon the platforms of Spiritualism as the arenas of vice and depravity. They will not approach, neither will they permit others to approach, and then with pharisaical bigotry and pride ignorantly denounce what from their point of observation it is impossible they should understand.

Enlightened Spiritualists, harboring no prejudice, and sufficiently intelligent to perceive and appreciate every important means for the promulgation of truth, avoid this great mistake of Protestantism, and in the not-distant future will avail themselves of the drama as a means of addressing the understanding, through not one sense alone, but through the two principal senses which mutually support each other,

and through which the mind is chiefly educated—the senses of sight and hearing.

Are the clergy aware of the existence of a contagious distemper now prevailing in this land? a mortal, deadly disease, more fatal than the plague or leprosy, which sends to premature, dishonored graves, annually, sixty thousand of as good men and women as the average of man and woman kind in our country. As individuals the clergy know of this fearful devastation, but as a body they appear to be ignorant that the disease of drunkenness exists. Here is an actual disease ravaging this fair land, accompanied by symptoms more horrible than the sloughing carbunculous tumors of the plague, more exhausting than the discharges of cholera, and with a corruption of the system more general and absolute than that of small-pox. But this destruction of the physical organization is comparatively a minor evil, for unlike any other known disease, the moral constitution is by it also destroyed; the victim morally and mentally, becomes even more vitiated and reduced than physically. The disease unhappily is slow in its progress, and day by day saps and undermines the foundations of religion, morality, and social virtue—the mental with the physical powers—until the once manly and womanly nature is almost crushed out—almost extinct—and the unhappy wretch no longer fit to live in this world, a separation takes place—the corrupt and festering carcass is cast off, and the polluted soul is ushered into that life where all its errors must be atoned for.

You who profess to be the expounders of the will of God; the divinely constituted teachers of the doctrines of Jesus; what are you doing to arrest this terrible evil? an evil so vast that if it had not existed, and should suddenly settle down upon us, impressing us with a full consciousness of its character and effects, the nation would be agitated with the wildest terror, and all the clergy in the nation would forget their sectarian differences, and arouse from their indifference, in view of this awful visitation, and would unite in supplications to the God of Mercy to relieve us from the calamity. Not only are sixty thousand bodies annually consigned to the grave by this evil, but if the doctrines of Calvin and Luther and Wesley be true, an equal number of souls are consigned to eternal misery. In addition to this, one hundred thousand persons are, through its effects, annually immured in our prisons, at least an equal number of children are reduced to a state of poverty, destitution, and ignorance—to a state worse than orphanage, whilst misery and degradation are brought to thousands of otherwise happy families.

The clergy, with the ravages of this evil meeting them at every turn, calmly pursue their daily walks amidst one hundred and thirty thousand legally established places, where the foul poison which produces this fearful harvest of human ills is openly, ostentatiously, exposed for sale to the old and young, the prudent and imprudent, and where in many instances all the appliances of art and luxury are impressed into this, the service of the devil; glittering mirrors; attractive pictures; furniture manufactured with the utmost skill from the choicest woods; with sparkling, finely cut glass, vying with crystal in purity; and at night all these attractions enhanced by the flood of brilliant light which is thrown upon the whole. A certain writer in treating of these hells remarks: "If persons will come there, and will drink the liquor, certainly they ought to pay for it, and they do. They ought to give money or life in exchange for rum. They generally give both. . . . I have known struggles between rumsellers and moderate drinkers prolonged for twenty years. Rumseller inevitably won, unless a third party interfered. The drinker has just so much money to expend, and then he is gone. The rumseller uses this very money to replenish his weapons of offence." This is but a mere outline of the picture of misery—its full details are known only to God.

To manufacture and dispense this poison, there is employed an army of men, exceeding in numbers the forces of the nation at any one time engaged during the rebellion in fighting for the preservation of the life of the nation, and these men are enlisted for life, an immense army, drawing their supplies from the victims, whom they are impoverishing and ruining, soul and body.

Of the predecessors of these men in England John Wesley said: "Drams, or spirituous liquors, are liquid fire, and all who manufacture or sell them, except as medicine, are poisoners-general. They murder his Majesty's subjects by wholesale. They drive them to hell like sheep. The curse of God is in their gardens; their walks; their groves; blood! blood! is there; the foundation, the floor, the walls, the roof of their buildings, are stained with blood."

This army of Satan is billeted upon the taxpayers throughout the nation, and their vile dens are so numerous that the foul emanations from them arise and overspread the land, like the miasmatic vapors from the Dead Sea, and it is in the midst of these laboratories of sin and misery that Christian churches point their spires to the pure heavens, and where the ministers of God rebuke all sins but this, and where the poisoners who have achieved worldly wealth and respect:

bility, by superior success in their vile traffic in human life and happiness, are often assigned the highest seats. If Jesus, when in his indignation he had driven the money changers from the temple, had come upon men like these, what would he have done. I verily believe that his indignation would have been overcome by his horror at finding them in comfortably allotted seats, and recognized, and perhaps honored as pillars of the temple.

The Church cannot countenance theatres; cannot have its robes of righteousness soiled by contact with their impurity, but it can thankfully and smilingly receive the direct wages of sin, earned in a traffic in which the very names of religion, morality, charity, and humanity are unknown. Neal Dow, in one of his lectures in England in 1868, gave an account of what a drive by him through Edinburgh revealed. He said:

"I was to be received at a great tea-meeting in Edinburgh. In the afternoon before, one of the magistrates took me in his carriage for a ride around that ancient town. As we rode up the Canongate he stopped. 'This,' said he, 'is the house of John Knox, very much as he left it. It is now the property of the church of the Rev. Mr. —, one of the leading Presbyterian churches in this city. The upper stories are occupied as dwellings, and the ground floor as a low, vile grog-shop, the rents going into the church treasury.' A little further on he said: 'There is a grog-shop, kept by a son of an eminent Scotch doctor of divinity of this city. The capital furnished by the father, of whose church the son is a prominent member.'

"Farther on he said: 'Look at that shop; it is one of the vilest in Edinburgh, and is kept by the leading elder of the leading Presbyterian church in the city. A little while ago he was convicted before the police court, and fined for harboring thieves and prostitutes, but his standing in the church has not been compromised in the slightest degree. Shortly after, he presented to the church, for the pulpit, a splendid Bible and hymn-book, which are now used there.' Many other similar places were pointed out to me, kept by church members in good standing, one of whom had taken from a poor ragged woman, in exchange for a pint of gin, a pair of shoes stripped from the feet of one of her children."

At a temperance meeting held at the Church of the Strangers, in New York, Feb. 22, 1874, the leader declared that "Trinity Church corporation (in that city) owned from forty to sixty liquor saloons, one of which was the 'Study.'" The next day Mr. George T. Strong, comptroller of Trinity Church, in reply to this charge, said that

clauses prohibiting such traffic had then for three years been inserted in all new leases, and that the number of saloons on the corporation property had been very much over-estimated. Thus the charge was substantially sustained.

It is asserted by Rev. Mr. Hugban, of Ontario, that twenty thousand persons are annually expelled from membership in the churches for simple drunkenness, and that a still greater number fill drunkards' graves.

Intemperance prevails mostly in Christian nations, and among Christianized savages. Amongst the Mahometans, the worshippers of Buddha, the Chinese, etc., it is comparatively rare, and in Protestant countries it is more prevalent than in Catholic. It would appear from this that the restraining power of modern Christianity is less than that of Paganism, and that Protestantism possesses less of this power than Catholicism.

The Christian Church is supposed to be a fountain of virtue and charity; the centre from which reforms should emanate. The Rev. Dr. Cuyler, while visiting Glasgow, Scotland, in June, 1872, must have observed some of the church abuses which had previously attracted the attention of Mr. Dow, for in a sermon preached in the City Hall of that city, under the auspices of the Scottish Temperance League, he is reported to have said in reference to the apathy of the Christian Church as to our drinking usages:

"The Church must take up the question. It was a sad mistake that she had not taken it up from the beginning, and if she did not take it up now, when the mind of the community was being stirred on the subject, the ministry would be left high and dry in her pulpits, and the work of moral reform would be pushed on by outside agencies. But if every Christian minister, if every elder, if every deacon, if every professing Christian, were to do his part, Scotland would be revolutionized. . . . Urging the necessity for Church organization on this point, Dr. Cuyler then gave some details of the arrangements of his own church, whose temperance society is presided over by 'the best executive elder' in the States, and is as much a part of the church work and life as are their Sunday-schools."

The Church never was in a better condition to do her duty and prove her right and ability to lead the reforms of society. There are in the United States nearly seven hundred Young Men's Christian Associations, with a membership of over one hundred thousand. With this organized corps of active, intelligent Christians, in the prime of life, as an arm of the Church, she should be able to root out every vile grog-shop in the country. If the church would only enter

upon this great work, suspending her wrangling and disputation for a season, she would attract to her side every true reformer, and every moral element (and the moral element is far more enduring and accomplishes more than the religious), and her success would cast about her a halo like that depicted around the head of Jesus by the old painters. She would accomplish a work which would stand side by side with the destruction of slavery by the nation. She would crush out a worse slavery than African.

And in reference to the question of slavery, how did the Church stand? Years before the commencement of the civil strife upon this question, Parker Pillsbury declared that the theatres would preach the truth in the matter of slavery before the pulpits. Did time verify or falsify this prediction? Every intelligent observer knows that such plays as *Uncle Tom's Cabin* were educating the northern mind upon the wrongs of slavery, and were preparing it to successfully resist further encroachment by the slave power, long before the pulpits and religious presses of the country had become aware of its being an evil; and as the Protestant Church since its successful struggle with the Catholic, has never taken the initiative in a single great reform, so in respect to slavery it came in only when the hard work was done, and contended for a portion of the credit. Not one of the *Evangelical* denominations in our country, north or south, made a movement to abolish slavery, but, on the contrary, in the south, the strongest supporters of slavery were the Baptist and Methodist denominations. In contrast to this, those *unevangelical* sects, the Friends, or Quakers, and the Moravians, who were not considered sufficiently Christian for a place in the Christian Alliance when it met in New York in 1873, for a century previous had been engaged in the good work of manumitting slaves. In fact the churches had been the bulwark of American slavery, and only retreated from their position when the structure itself began to fall upon them.

The American Religious Tract Society, representing the spirit of the united Evangelical Churches, never during the existence of slavery permitted a sentence to appear in one of its publications, which could be directly construed into a condemnation of the institution. It was after the emancipation proclamation of Mr. Lincoln had been issued, that the first word in its condemnation met the public eye.

The pulpit and the religious press stood side by side in the support of slavery. When the abolitionists were risking life and limb, property and social position, in their Christian efforts to enlighten their fellow-citizens and arouse within them the feelings of humanity, and

when certain daily journals were denouncing them in the most inflammatory language as fanatics, disturbers of the peace, lunatics, &c., the clergy had no word of condemnation for the shameful course of these journals, but in their holy indignation they too denounced the reformers in language, perhaps more decent, but not less bitter. The *Journal of Commerce*, of New York, the principal secular organ of the Protestant religious element in that city, steadily upheld slavery, and was one of the last journals to come squarely to the support of the government in its struggle for existence.

Hear what Mr. Beecher says in the *Christian Union*, of Jan. 22, 1873:

"A rich man is apt to be conservative. He is cautious because he has a great deal to lose by a mistake. The Christian Church is usually a conservative body for the same reason. . . . The Founder of Christianity was put to death by religious and political conservatism. His life was taken that the old Jewish religion and the Roman empire might suffer no harm.

"Nor need we go back to the Middle Ages, or the days of Caiaphas to find the external interests of the Church maintained at the price of that for which the Church exists. It is not yet a great many years since in this country men's consciences began to be quickened as to the sin of slavery. The sentiment took form and became an organized, earnest protest against a great national crime. And what did the Church? The Church as a rule stopped its ears and frowned on the agitators. It drove them out from it by its want of sympathy, and then took fresh alarm at them as infidels. How was it possible for Christian men to be thus indifferent to the cause of Christ's poor? Largely it was from exalting the literal precedents of Scripture above the spirit of Christ. Largely it was from fear of injury to the Church through dissensions and divisions. The cowardice of wealth, and the cowardice of politicians, found a parallel in the timidity of Churchmen. They feared that their organizations would be divided by strife, as if Christ had not said: 'I came not to bring peace, but a sword.' They feared that men's minds would be diverted from religion, as if anything were more a part of religion than to let the oppressed go free. But the Lord reigneth! Men had shrunk from freeing the slaves lest their purses should suffer, and He freed them though it cost treasure by the thousand million, and lives by the hundred thousand. Men had feared to speak for liberty lest the Church should be divided by schisms, and the Lord spoke, rending the nation by civil war."

Dr. Channing said that "slavery could not exist an hour, were it

not supported by the American churches." Another writer says: "The American Bible Society has lent its influence to build up the slave power, by twice refusing a donation of five thousand dollars presented to them by the American Anti-slavery Society, on condition that in the distribution of the Bible slaves should be included."

Next in enormity to the sin of slavery, has been that of the treatment of the Indian by the American people, and it would be difficult indeed to determine which of these two national sins excels the other in barbarity. And what has been the position of the Protestant churches upon this question? When has the voice of the Church been heard in defence of the long-suffering, and now almost extinct red-man. Generation after generation he has been betrayed, defrauded, and massacred by our people, as is being done to-day, with scarcely a word of remonstrance from the professed followers of Christ, and the only Christian sects which have dealt kindly and justly by the Indian—as they have with the slave—have been the unevangelical Society of Friends and the Moravians, whose principles and doctrines are confessedly from the same source from which Christian Spiritualists derive all their best and purest teachings. It would seem that Cotton Mather's sanguinary spirit, when he declared the Indians to be the children of the devil, had been instilled and perpetuated in the minds of succeeding generations of American Christians. Mather, like some Christians now, assimilated in character to the Hebrew God he worshipped. I agree with Dr. Hare, that "whenever any man brings himself to believe that his God ever authorized such crimes, or patronized those who were guilty of them, he becomes more or less immoral."

Until within a few years the barbarous custom of duelling has prevailed, and nowhere in such force as in this Christian country. With the advancement of intelligence, and the increasing regard for human life, it has ceased to be an established institution; but in what degree is its abolition due to the Church? I am unable to perceive its active agency in the matter. Many years since, upon the death of Alexander Hamilton, Dr. Nott, President of Union College, uttered these words which have been steadily applicable to the Church: "I call this day to witness that the pulpit is to blame for this causeless blood; it has not done its duty. Hamilton," he said, "fell in obedience to a false notion of honor, and the pulpit is responsible."

Some years since a society was established in New York for the "Prevention of Cruelty to Animals." Mr. Henry Bergh, its originator, was also its president. This society has now, for some years, demonstrated its usefulness and humanity, and has friends in all who sympathize with efforts to relieve suffering and oppression. Until the organization of this society, there was not a statutory law in existence in this country against the cruelty of man to dumb animals, which were merely ranked as insensate property. In a lecture delivered by Mr. Bergh before the Union League Club, about two years since, after stating the difficulties he had to encounter in the prosecution of his noble work, he said that he had been greatly laughed at in the past for maintaining that brutes should not be walloped and killed at pleasure. . . . "He was sorry to say that *his work had been accomplished without the aid of the pulpit*, and he asserted that no man could be a good citizen who was cruel to brutes. He lately heard a clergyman preach about the progress of the past year; of the advance in art, science, etc., who was silent on the subject of the dumb creation, which gives us untold benefits, and takes little from us."

Mr. Wesley had similar cause of complaint against the clergy in his time, as we find in *Tyerman's Wesley*, vol. ii. p. 402. "He longed for union and for help, not for his own sake so much as for the sake of others. For twenty years he had done his work without the co-operation of his brethren, the clergy, Episcopal and Dissenting."

Of the clergy I would inquire :

What have you done, and what are you doing to arrest the "slaughter of the innocents," which is being perpetrated probably quite as often by members of your churches as by the world's people? Are you ignorant of the fact that fœticide is not uncommon with members of your congregations? Ask your friends who are physicians their opinions of the prevalence of this crime, and you will be appalled at their answers. In October, 1872, one of your number, the Rev. Dr. Hatfield, of Cincinnati, formerly of Brooklyn, N. Y., spoke some plain and truthful words concerning this practice, before the Evangelical Ministerial Association of Cincinnati. Among other remarks of his, as I find them in one of the journals, he affirmed that "there was not a block in Cincinnati that did not contain women who murdered their unborn children, and thought it nothing. They came to church, and to the sacraments *with hands stained with the blood of the unborn innocents*. He called upon the ministers present to look the evil in the face, and confer together as ministers of God, as mem-

bers of society, and as parents, for the best means to check the evil and save American society and American life from destruction. He stated that upon inquiry and investigation, he found that physicians were importuned every day to produce abortions by the ladies of the highest standing, and gave the instance of a wealthy and influential lady whom her physician in vain urged to abandon the purpose, and in reply to all his arguments and persuasion, she said: "I don't care; if you don't do it I'll do it myself, for my husband don't want any more children, and neither do I."

Dr. Hatfield cited the Roman Catholic Church as setting an example of watchfulness over the people in this respect, so much so, that he as a Protestant minister stood abashed and silent before the Catholics.

I do not find that this Christian-like appeal was responded to in any way by his brother ministers, and the journal from which these remarks are quoted, sneeringly remarked that the courageous, humane speaker was "progressing as a sensationalist."

Nor is this crime more prevalent in Cincinnati than elsewhere. It abounds through the length and breadth of our land, and in all our large cities there are well-known professional assassins of foetal life to whom thousands resort, and who amass fortunes from the blood-money they exact as their reward. There are also hundreds of physicians who pass as respectable who are perpetrators of these murders, and hundreds of women who perpetrate them with their own hands.

I am not disposed to further pursue the subject of neglect of duty by the clergy, and will only inquire whether it would not be better for them, for society, and for religion, if they were to turn their artillery against these monster evils in society, and thus earn the claim to being the conservators of its peace, and promoters of its welfare. This certainly would be better than to employ their influence and waste their strength, as some do, in opposing great reforms and new truths.

Not of the clergy in general, but of some of them it can be said, that they have little or no regard for the opinions of those who are to come after them. To such it is consistent to blindly fight against a great truth, fearing no serious consequences to themselves, so long as their contemporaries do not generally discover their errors and blindness, and call them to an account; but for those who recoil from the idea of being viewed by their posterity as flagrantly in error, it is well to pause before they commit themselves irrevocably against

Modern Spiritualism, the greatest and brightest truth that has arisen upon the world since the advent of Jesus Christ, and which comes armed for victory, and crowned with overwhelming proofs of its divine mission.

Such a position is humiliating, but there are other consequences flowing from life-long cherished errors in theology which are only realized when we have passed into that life to which they ultimately relate. It is not merely humiliation of feeling, but deep and vain regrets for a worse than wasted life ; a life spent in the inculcation of error. The spirit of a clergyman who had believed in and preached the doctrine of eternal punishment, returned and communicated through Mrs. E. Sweet, of New York, a lady and medium vouched for by the late Judge Edmonds. The communication is published in *The Future Life*, a work written by her, and it briefly and clearly describes the disappointment of the spirit upon his entrance into spirit-life.

“ ‘For the wicked shall be cast into hell, and all the nations that forget God.’ This is a solemn thought, my hearers, and one on which we should prayerfully and candidly exercise our minds. Yea, verily it is a solemn thought. The wicked shall be cast into hell, where the worm never dies and the fire is never quenched. Oh, my friends, flee from the wrath to come. Put away your sins lest the Son of Man come in the night, and oh, ye sinners, beware how ye tempt an angry God.

“This was the doctrine I preached on earth ; this the way in which I filled the poor human heart with fear and trembling, with shrinking from a kind and beneficent God, whose only manifestation is smiling on His creatures ; by calling Him angry ; by crying up hell fire, the horrors of those who disobey, and distorting everything to suit my own peculiar views. I thought I was doing right, and God a service, by upholding these gloomy dogmas, which I gave forth with such a zeal, with such bitter denunciations against the erring mortals who should have been encouraged and dealt kindly with, and not horrified and frightened with the contemplation of death.

“I thus departed from earth, feeling happy that I had done my duty and borne my cross, and might enter into the joys of my Father’s house. I entered the spirit-world, but was not met by the rejoicing and bright angels I expected ; by some friends to be sure, but their countenances were sad and gloomy ; there was evidently something on their minds. Instead of rejoicing and songs of praise, it was rather a gloomy and mournful greeting on my first entrance, and a sadness came over my soul. I asked : ‘How is this. Why

should heaven seem so gloomy a place?' I said: 'Friends, can you tell me the reason? There is no rejoicing, no gladness in your looks. You have some inward sorrow. Pray convey me to Him whose cause I have served. Let me see the Saviour who died on the cross to redeem sinners. Give me something to repay me for all my labor.'

"One venerable-looking brother whom I had known on earth, approached me solemnly, and taking my hand said: 'Our life-teachings have been wrong. They have caused more mourning and shrinking from the approach of death than happiness, driving hundreds away by their asperity who would have been glad to gaze beyond the veil of eternity.' I asked, 'Can it be possible that my whole life has been spent wrongly, that I lived an inharmonious life, that instead of doing God service I have done evil toward my fellow-men?'

"My soul was so troubled and cast down, that after pausing awhile I said to that brother: 'What shall I do to be saved?' He said: 'When you shall see your errors, and be willing to go down and redeem the wrong you have done in the hearts which are there, then, and not till then, will you enter upon your path of ascension, and by your labor blot out your sins by assisting others to blot out theirs.

"And, my friends, as soon as I was made conscious of my error I began my work. I gave up my narrow conceptions of the Deity. Grovelling worm that I was, how little did I know of the majesty of God. I began earnestly and trustfully to cast away the chains that bound my soul. I began my labors, and, oh yes, it was a labor indeed, sufficient to wash away my many sins, when I shall have washed away the errors from those minds whose ignorance was made darker by my errors, and who might now have been further advanced but for my teachings.

"I am now ascending. I begin to see the beauties of the spirit-world, and the tears fill my eyes when I think what I might have been."

At a séance with Dr. Slade, after witnessing some materializations I asked a spirit-friend with whom I was communicating, whether my father had been present that evening? He replied yes; and that he had often heard him say that he deeply regretted he had not known of this beautiful philosophy while on earth, as he could have done so much good in his position, and with this knowledge he would have taught me differently. He said it is destined to be the religion of the world, that all sects would be merged into this one religion, and that it would be preached from every pulpit, though in different ways.

CHAPTER XXII.

SPIRITUALISM AND THE CHURCH—*Continued.*

"For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost."—2 Peter i. 21.

NO earnest, truthful minister of religion ever ascends the pulpit without the companionship of angel friends, who share his interest in his preaching. No preacher who speaks extemporaneously, addresses his audience without being indebted to unseen intelligences for at least some of his ideas, and at least to a limited extent for the phraseology in which they are conveyed, and many of the clergy are almost wholly indebted to spirits for both the ideas and language of their discourse.

These remarks equally apply to other public speakers, including the lawyer in his forensic efforts, the statesman in his speeches in the halls of legislation, and even to the politician in his partisan appeals. The actor by them is assisted in the recitations and acting of his parts, the physician at the bedside of his patient, the reformer in his fields of labor, and men and women in every pursuit and occupation in which they are engaged, even to the management and regulation of the household; all attract the attention of and receive assistance from sympathizing spirit-friends.

"So much of old-time prophecy," says Mr. Beecher in the *Christian Union*, "as is made up of an eloquent or poetic review of history and current experience, declarations of God's will, and exhortations to righteousness, is fairly paralleled by the highest and best preaching in our Christian churches. The prophets were preachers, and the Christian preacher of to-day has attained an experience far from rich, if he have not known times, *both in his study and before the people, when he spoke forth glowing words far beyond his own unaided ability to devise or utter.* Despise not prophesyings. *The true preacher of the Gospel is to-day an inspired man, when he is inspired. There are exalted states of spiritual consciousness which cannot be accounted for in any other way.* This is the delight, the intoxicating delight of preaching, to walk royally in high places among

the children of light, and declare without a shadow of doubt or one faltering syllable the truth of God."

The Rev. Dr. Watson gives these as the words of a Methodist bishop: "We labor not only in the sight of mortals, we labor also in the sight of celestial beings. We preach to two congregations at the same moment, one below, and another above us."

The Church fears the progress of Spiritualism as it fears all reforms, all changes, all innovations. It is apprehensive that some of the revelations and teachings of Spiritualism may conflict with some of its own cherished dogmas. They certainly do, but quite as certainly they do not conflict with the doctrines that Jesus taught, nor with the established principles of morality and virtue.

The views of Robert Dale Owen, in his *Debatable Land*, p. 170, are my views upon this subject. He says to the clergy: "Many of your number are probably deterred from entering on this task, by the idea that the (alleged) phase of modern revelation is anti-Christian in tendency. If, after a varied experience of sixteen years in different countries, I am entitled to offer an opinion, it is that if such spiritual communications be sought in an earnest becoming spirit, the views presented will in the vast majority of cases be in strict accordance with the teachings of Christ, such as we may reasonably conceive these to have been from the testimony of his evangelical biographers. They touch upon many things indeed which he left untouched, but the spirit is absolutely identical. They breathe the very essence of his divine philosophy."

My own experience also leads me to heartily endorse the following remarks of Rev. Adin Ballou in his *Spirit Manifestations*, p. 85.

"Objection.—These new-fangled miracles and revelations will draw people away from the Bible. They tend to heresy, infidelity, irreligion, and immorality.

"Answer.—So said the old Jews of Jesus, his miracles and revelations. He was charged with designing to destroy the law and the prophets, with being a Samaritan, and having a devil, with working his miracles by the power of Beelzebub, with being a sinner, a friend of publicans and sinners, a deceiver, a seditionist, a Sabbath-breaker, and a blasphemer. What truth or justice was there in all these charges? A great deal in the judgment of the scribes and Pharisees, chief priests and rulers of those days. A great deal in the opinion of thousands who honestly took their cue from those blind guides, but none at all in the enlightened judgment of those who regard fundamental principles, absolute truth, and essential righteousness as eternal realities, and mere words, names, forms, and institutions as

changeable conveniences. Just so it is and will prove in the present case. Whatever of divine, fundamental principle, absolute truth, and essential righteousness there is in the Bible, in the popular religion, and in the established Churches, will stand. It cannot be done away; on the contrary, it will be corroborated and fulfilled by spirit manifestations. I have yet to hear of the first believer in these manifestations whose faith has been diminished in what is called the supernatural of the Bible, or in its fundamental principles, or in its essential righteousness as consisting in love to God and fellow-men. But we know that many who had no faith at all in the so-called supernatural of the Bible, and very little in a future existence, before witnessing the manifestations, have thereby been brought to believe in the reality of both, with a strength of conviction greater than that evinced by the generality of reputed orthodox Christians.

"Why should it be otherwise? Is it likely that one who is sure he has seen doors open and shut, heavy substances moved about, and a human body upborne without mortal contrivance or effort, will believe less that Jesus walked on the water, that an angel rolled away a great stone from the sepulchre, or that Peter was released from prison by a spirit? Because one has seen brilliant lights and appearances of flame, caused as he verily believes by spirits, will he have less faith that the angel of God manifested himself to Moses in a burning bush, or that tongues of cloven flame sat on the apostles at the great spiritual manifestation of Pentecost? Shall one hear all manner of sounds caused by spiritual agency, even to a thundering roar which shakes the whole house, and therefore grow more skeptical about the thunders of Sinai, or the "great noise, as of a mighty rushing wind," and shaking of the place where the apostles prayed? Shall one be convinced that spirits can actually write on paper, wood, and stone, with pens, pencils, etc., and therefore have less faith that a mighty angelic spirit inscribed the Decalogue on two tables of stone, and reached them forth out of a thick cloud to Moses? Will men who are sure that they have conversed with the spirits of their departed friends for hours, therefore doubt whether Moses and Elias conversed with Jesus at his transfiguration on the Mount?

"Anti-Bible skepticism does not thrive on such nourishment, neither does irreligion and immorality gain strength by the almost uniform religious, moral, and reformatory communications made in connection with these manifestations. When the popular pulpit shall preach and insist upon as high a piety, as pure a morality, as devoted a philanthropy, and as practical a Christianity as are set forth in these spirit-messages, it will have undergone a great change for the better.

"As to the heresy of spirits, it seems to consist chiefly in discarding the heathenish notions of a partial and vindictive God; the endless, useless torments of sinners in hell; the existence of a deific devil, always opposed to the Universal Father, and the unalterable moral condition of spirits in the next world. On these articles the spirits are very heterodox. In practicals they teach us to adhere to the divine fundamentals of the Bible, and to reverence the spirit of those fundamentals, regardless of mere verbalism, phraseology, figures of speech, and external peculiarities. They condemn the world as it is; the Church as it is; society as it is; and proclaim the indispensable necessity of individual and social regeneration. They are against war, slavery, debauchery, intemperance, ignorance, selfishness, vindictive punishments, persecution, bigotry, and whatever alienates man from God, from good spirits, and from his fellow-beings."

Viewing the Bible in a rational light, and not in that spirit of idolatry which can admit no imperfection, we find all therein which meets the free acceptance of enlightened Christians, in perfect harmony with the cardinal truths of modern Spiritualism, and the conflict is only with those portions of the Bible which do violence to the reason and sense of justice of liberal and humane men. The pages of the Bible are glowing with narrations of spiritual communion, and its authority rests upon its authenticity as a record of spiritual communications.

If I were sent to a people on a mission of Spiritualism, and were restricted to the use of one book, I would, to prove spiritual intercourse, present them the Bible as containing the strongest intrinsic evidence of its truth. To prove the dangers attendant upon its abuse, I would refer them to the Old Testament, and for evidence of its divine and holy character, would urge the study of the New, and the adoption of the example and precepts of its hero and martyr as set forth therein.

It is somewhat surprising to the diligent investigator of Spiritualism, to find how many of the leading minds in the churches have placed on record their belief in active spirit agency, and Wesley believed that his work was attested by miracles. In his controversy with Wasburton he "entered upon the question of grace, maintained his own view of that subject, and repeated in the most explicit terms his full belief that the course which he and his coadjutors had taken *was approved by miracles*. I have seen with my eyes," said he, "and heard with my ears several things, which to the best of my judgment cannot be accounted for by the ordinary course of natural causes, and which I therefore believe ought to be ascribed to the extraordinary interposition of God. If any man choose to call these mira-

cles, I reclaim not, I have weighed the preceding and following circumstances, I have strove to account for them in a natural way, but could not without doing violence to my reason."—*Southey's Wesley*, vol. ii. p. 152.

Again he says: "Suppose my spirit was out of the body, could not an angel see my thoughts, even without my uttering any words—if words are used in the world of spirits—and cannot that ministering spirit see them just as well now I am in the body? It seems therefore to be an unquestionable truth, although perhaps not commonly observed, that angels know not only the words and actions, but also the thoughts of those to whom they minister, and indeed without this knowledge they would be very illy qualified to perform the various parts of their ministry. And if our eyes were opened we should see 'they are more that are for us than they that are against us.' We should see.

" 'A convoy attends;
A ministering host of invisible friends.'

In all ages He (God) used the ministry both of men and angels."

Dr. Adam Clarke, who in the Church is an authority perhaps not inferior to any other commentator on the Bible, says: "I believe there is a supernatural and spiritual world in which human spirits live and have intercourse with this world, and become visible to mortals." And at another time he says: "I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world and become visible to mortals."

The Rev. Dr. Wilber Fisk, as I find his remarks quoted by Rev. Dr. Watson, says: "Who knows how frequently the sainted spirits of Benson, and Watson, and Clarke have hovered over our minds, directing them to the sound doctrines of the Gospel of Truth, and how often has the fervent spirit of Wesley inspired us with zeal, and the spirit of Luther with holy boldness to contend earnestly for the faith once delivered to the saints? And how often has Bunyan's blessed spirit lingered around our path to lead us on to God; and *who knows, brethren, but it is the inspiring spirit of the flaming Whitefield, or Hall, or Chalmers that sometimes sets on fire our stammering tongues with heavenly eloquence?*"

"I have already recorded," says Mr. Howitt, "the remarkable words of the Bishop of London, uttered at a Young Men's Association anniversary, and we find him again in a sermon delivered in Westminster Abbey, as reported in *The Times*, saying: "The espe-

cial lesson taught by Jacob's dream was that God constantly controlled our thoughts, and that we were constantly in connection with the world of spirits whilst we thought we were far away amid worldly things. He entreated those whose thoughts turned heavenwards not to check them, for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness."

Cardinal Wiseman admits his implicit belief in spiritual phenomena in our day. "I should not be a good Catholic," he says, "if I did not believe in spiritual manifestations;" and Theodore Parker, though not a believer in our phenomena, said of our faith: "This party has an idea wider and deeper than Catholic or Protestant, namely, that God still inspires men as much as ever; that He is imminent in spirit and in space."

The late Thomas Starr King, in his clear and forcible way, says: "What more arrogant and presumptuous folly can there be, than that which a person exhibits who makes his experience of nature the measure of the possibilities of nature? Is the idea of spiritual communication and intercourse by methods far transcending our present powers of sight, speech, and hearing, beset with more intrinsic difficulties than the idea of conversing by a wire with a man in St. Louis as quickly as with a man by your side, or of making a thought girdle the globe in a twinkling? . And when we say that the spiritual world may be all around us, though our senses take no impression of it, what is there to embarrass the intellect in accepting it, when we know that within the vesture of the air, which we cannot grasp, there is the realm of light, the immense ocean of electricity, and the constant currents of magnetism, all of them playing the most wonderful parts in the economy of the world, each of them far more powerful than the ocean, the earth, and the rocks, neither of them at all comprehensible by our minds, while the existence of two of them is not apprehensible by any sense."

"I believe," says Henry Ward Beecher, "that there are angels of light, spirits of the blessed ministers of God; I believe not only that they are our natural guardians, and friends, and teachers, and influencers, but also that they are natural antagonists of evil spirits. In other words, I believe that the great realm of life goes on without the body very much as it does with the body, and as here, the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from impending danger, so ministering spirits not only minister to us the divinest tendencies, the purest tastes, the

noblest thoughts and feelings, but perceiving our adversaries, caution us against them, and assail them, and drive them away from us. There have been times in which I declare to you heaven was more real than earth; *in which my children that were gone spoke more plainly to me than my children that were with me*; in which the blessed estate of the spirits of just men made perfect in heaven seemed more real and near to me than the estate of any just man upon earth. These are experiences that link one with another and a higher life. They are generally not continuous, but occasional openings through which we look into the other world."

At another time Mr. Beecher said: "As many of you therefore as found your faith upon scripture testimony, may as well deny the existence of God, as deny the existence and work of other spirits, multitudinous and many graded."

Rev. Dr. Watson says: "I have been the pastor of the different Methodist churches in this city (Memphis, Tenn.) since 1839. In the course of my pastoral visits I have met with a considerable number of persons, in the proper exercise of their mental faculties, who have assured me that for weeks before their dissolution they saw, recognized, and conversed with their friends who were in the spiritual world. One of these still lingers upon a bed of affliction. They accord with what Dr. Clarke says: 'These spirits have intercourse with this world, and become visible to mortals.' I select one individual because of his high position as the head of the Protestant Episcopal Church in Tennessee. Bishop Otey, years before he died, told me that he had always believed in the doctrine of ministering spirits, but that he now knew they were around him, that he conversed with them, etc. His daughter, who had passed away years before, performed on the guitar—or he told me she did—when no one was present in the room but himself; also upon the harp, playing the favorite tunes she played for him while living. Bro. Tippet, long a member of the North Carolina Conference, was sick a long time in this city. I visited him frequently. He used to tell me that his spirit-friends came to see him daily. He saw them not with the natural, but with the spiritual eye.

"There are a number of gentlemen and ladies in this city now, who have told me that they see and converse with their relatives daily. They are not what are called Spiritualists, but they are influential members of the different churches, with as clear heads and as good hearts as others. Not long since, as I was passing along our main thoroughfare to Sabbath-school, I stopped to speak with two gentlemen friends. One was telling the other he had a brother who had

been dead for four years, that he saw and conversed with him often, and that he was more company for him than any other of his relatives. Others have said the same."

In reference to his investigation of the spiritual manifestations, Dr. Watson says: "In the spring of 1855 a friend took the liberty to put my name with a select number to investigate the subject. There were five physicians, some of them now living in Memphis, now as then standing at the head of their profession. The different churches of the city were represented by three ministers and several influential lay members. The head of the Episcopal Church in Tennessee was our leader. The medium was a native-born Memphian, an honest, pious young lady, a member of the Baptist Church.

"With such persons I was willing to be associated to investigate the subject which was attracting so much attention. We always opened our meetings with prayer. We earnestly besought the Divine Spirit to direct us to the truth. Our meetings were religious, and produced a most hallowed influence on our minds and hearts. I cherish them now, though seventeen years have passed away, as the brightest spots in my history. If I have ever known what Bible Christianity was, it was greatly strengthened at those meetings."

There are multitudes, members of churches and others, who are in a state of bewilderment as to these spiritual manifestations, and who in vain look to the clergy for an explanation. They can sadly and truly say:

"I grope in the dark, and seek blindly
The hand that shall lead to the light;
There is no one to answer me kindly—
There is no one to teach me the right."

How many in the churches to-day are yearning for spiritual nourishment while receiving only husks, peering wistfully into the realm of shadows for some gleam of light, for some confirmation of their hopes of a future life, who finding all the faintly uttered assurances of their religious teachers unsatisfactory, at last, with the fading of their hopes sink to the condition of the writer in Ecclesiastes, and in their despair of soul exclaim with him:

"Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him?"

How many Sadducees, who believe neither in a resurrection, nor in angel, or spirit, are there in our churches to-day, ignoring except in

outward form and profession even the very principles of Christianity. "My brethren, these things ought not so to be," neither could they so be if the clergy fully believed these things themselves, and could furnish the proofs necessary to convince matter-of-fact minds of their truth. If one-half of the Protestant clergymen of this country were as conversant with the manifestations and teachings of biblical and modern Spiritualism, as thousands of laymen are in the cities of New York and Boston, and should to-day boldly commence preaching these truths, within twelve months the remaining churches with their pastors would be deserted, and if any single denomination were thus to preach Spiritualism, it would attract and gather within its churches from the other denominations so many of their adherents, that the latter would fall into decay from lack of support.

There is no less need of demonstrative proof of a future life to-day than there was nineteen centuries ago—there is, in fact, far more need of it, as unbelief is more prevalent than then. It is useless to ask thoughtful, self-relying men to believe, when the proofs are not presented, and it is only just and reasonable that those who attempt to convince them shall furnish evidence of their faith being founded upon demonstrated truth. This is requiring no more than Thomas demanded, and which demand Jesus evidently did not regard as sinful nor unreasonable, and it is no more than Jesus conceded to the others to whom he appeared after his resurrection.

For upwards of eighteen centuries the Christian world has rested in the revelation given through Jesus Christ and his apostles. That the knowledge derived through that revelation was the highest which up to that time had been given to men, there should be no question; but as Jesus himself said, they were not then prepared to receive *all* the truth. Men can appropriate only those forms and degrees of knowledge which are adapted to their comprehension, and it is evident from the different ways in which that knowledge was, and even now is received, that they were presented with all they were capable of comprehending.

The various and diverse opinions now prevalent regarding the phenomena and teachings of the Bible, mostly originated during those ages when ignorance prevailed, and when even the best informed drew their knowledge from extremely limited sources, by limited means. It could not be otherwise than that circumstances other than those favorable to fair investigation, calm reasoning, and strict adherence to facts, should often determine views and opinions which sometimes through fair, and at other times unfair influences, became the established articles of belief in the Church. These articles, either

in their original meaning and force, or changed by succeeding ecclesiastical authorities, with perhaps no better claim to infallibility of judgment, have descended to our times, and demand the recognition of the Christian world; but it would be difficult to show that any additional evidence in proof of our continued existence, or of the nature of that existence, has been furnished by the Church since the time of the apostles.

Since the invention of the art of printing the world has been rapidly advancing in true knowledge, and more especially has this advance been witnessed within the present century, and while all the sciences and all branches of human knowledge have teemed with discoveries and inventions, spiritual knowledge, that which most vitally concerns us, has until recently not only not advanced, but the proportion of those who reject all belief in the soul's continued existence is greater to-day than at any former period.

If at the time of Christ the world had progressed sufficiently to enable it to receive and comprehend to the extent it did, the doctrines he taught, is it not certain that the world to-day is able to comprehend a larger measure of knowledge relating to man's spiritual nature and condition, and do we not find that in every age knowledge has flowed in upon the minds of men to the full extent of their capacity for its reception. Whatever may be said to the contrary, I contend that the diffusion of knowledge has not tended to make men less regardful of those questions which relate to their spiritual life and welfare. The increase of knowledge has simply compelled them to demand proof of that which heretofore has been accepted upon faith alone, and to-day men are just as desirous of learning that which relates to their future existence as they ever have been, but unfortunately theology is unable to furnish the evidence required, and millions of earnest minds stand aloof, waiting and hoping that with the showers of knowledge now descending upon the world, that a few drops at least may crystallize into satisfactory evidence which will settle this long-vexed question. This is the attitude of many, and this is the reason why they occupy the position they do to-day; and amid all this influx of knowledge, are they alone to meet with disappointment—to have their earnest desires ungratified? I do not think this, neither do I think I err when I affirm that Modern Spiritualism has been sent to furnish this evidence, and that elsewhere it does not exist; and further, if Spiritualism fail to make good its pretensions in this respect, then it is a delusion and a snare, and even worse, it is a huge deception. Either it is all we claim, or it is unworthy any man's attention, and we urge it upon the attention of all with the

understanding that it shall furnish proofs of its claims, as well substantiated as those which lie at the basis of all true philosophy, or in the event of failure we will acknowledge error and defeat.

The ancient Hebrews, through whom came the books of the Old Testament, believed in and practised spirit communion. Jesus, with his disciples, through whom came the truths of the New Testament, believed in and taught it. The early Christians believed in it, and their successors in the Catholic Church believed in it, and believe in it now. The Church of England affirms belief in the communion of saints. Calvin, Luther, and Wesley, the founders of the most important of the Protestant sects, with Knox, believed in it, and their immediate followers all, or nearly all, had faith in it. The Quakers, Swedenborgians, Moravians, Shakers, and in fact all Christian sects originally believed in it, and some believe in it to-day.

Thus the testimony of the Christian fathers, and those who preceded them, to the truth of spiritual intercourse, has been perpetuated in an unbroken line from their times to the present, and while their opinions as to what they believed are authoritatively referred to and quoted by modern Christians, their evidence as to what they had seen, or otherwise known, and upon which knowledge perhaps these very opinions were founded, is rejected as delusion and superstition.

Was the faith of all these in this element of religious belief an error? If so, what is left for their successors in the Church which may not be swept away to-morrow? They reject all that is vital and satisfying in that belief, and we cannot think it strange that so many should be dwarfed and cramped in their spiritual natures.

It is often declared that the volume of revelation was long since closed. It is admitted that revelation was once an open volume. By what authority is it now sealed? It is certain that Jesus himself said nothing to countenance this opinion, and we have no evidence that any of his disciples did, if we except John, and as to him, the only passages which have been cited as authority for this belief are the eighteenth and nineteenth verses of the last chapter of Revelation, written by him, and these bear internal evidence that the curse there pronounced was simply against any one who should add to or subtract from the words of that particular book, the intention plainly being to prevent any mutilation of, or tampering with, what is there written; and what should establish this view beyond question is, that at least one other book—the Gospel of John—is generally acknowledged to have been written subsequently to the book of Revelation, while at least one of his epistles is supposed to have been.

The prophets and the apostles were endowed with heavenly gifts,

but I presume no one will contend that the spirits or angels who manifested through them were also endowed with any special gifts above those which good angels now generally possess. If this be correct, it is only necessary for spirits to possess the powers they then possessed, and for certain individuals in earth-life to be similarly organized and endowed with the gifts which the prophets and apostles then exercised, for spirit manifestations to be as much of a reality to-day as they were then.

That many persons now living have these endowments, I believe to be as susceptible of proof as any other fact of common occurrence, and this is in perfect accordance with what Christ himself taught, when he promised similar gifts to all that believed. We simply contend for the fulfilment of this promise, and it is passing strange that the great body of the Protestant successors of his apostles—the clergy—should be found arrayed against the validity of the promise, while we, the unorthodox, should be united in proclaiming its fulfilment, literally battling on the side of the fathers of the Christian religion, while the professed defenders of its doctrines are hurling their shafts against us both. We are in the apostolic camp, armed with evidence and proof, and using these as weapons to defend and vindicate apostolic rights, and every day our forces are augmenting, our position is being strengthened, and our means of disseminating the truths which are committed to our keeping is extending.

It is repudiation of their most sacred things for theologians to reject spirit intervention, in the face of the fact that the very inauguration of Christ's appearance on earth was through the announcement by an angel to Mary :

“Hail! thou art highly favored: the Lord is with thee.”

If an angel announced his first coming, the promise of his second coming is fulfilled in Modern Spiritualism—coming with legions of angels, or spirits, as he promised to come. When he first came unto his own, his own received him not; and now upon his second coming the Church rejects him as it did then, and now as then he turns to publicans and sinners, who receive him gladly.

It is equally inconsistent for them to deny, as many do, the verity of the appearance of Samuel to Saul through the mediumship of the woman of Endor. Within the lids of the Bible there is no stronger evidence of a life hereafter than that founded upon this apparition, and it is strange that theologians do not perceive the disadvantage at which they place themselves, by the doubts they cast upon this narration.

The first in order of the books of the Bible—Genesis—abounds

with narrations of spirit intervention, and of the last of these books—Revelation—it is declared by John, to whom it was given, that he received it through the agency of angels, or spirits. If the reader will accompany me in a brief review of some of the passages in this book which cast light upon this question, I think he will endorse the above remarks.

In the first verse of first chapter it is declared to be

“The revelation of Jesus Christ, which God gave unto *him* (Jesus) to show unto his servants things which must shortly come to pass, and *he* (Jesus) *sent* and signified it *by his angel* (or spirit) unto his servant John.”

The words included in parentheses are mine. Here it is declared that God gave this revelation to the ascended Jesus, and that he (Jesus) sent and signified or communicated it *by his angel* or spirit unto his servant John. This passage, at the very outset, places it beyond dispute that so far from the revelation being direct by God to John, it was not even made directly by the spirit of Jesus, but by another spirit authorized by him to give it.

In the succeeding verse it is said that John,
“*bare record of the word of God*, and of the testimony of Jesus Christ, and of *all things that he saw*.”

Here, notwithstanding John only communicated with an angel, or spirit, he declares the revelation to be “the word of God.” I leave it for others to decide how he could possibly have known this to be the case, as the only evidence he had was the declaration of the angel or spirit. And as we proceed it will be seen that all that was told John was by an angel or spirit, and all otherwise said, and not directly addressed to him, was said by spirits, the remaining portions of the revelation being given by psychologically impressing the mind of the apostle—a gifted medium—with pictures or views of certain objects and things while in an exalted spiritual state, or as we would now say, in a trance state. That the beasts seen by the apostle were not real, but simply ideal or psychological creations, perhaps no reasonable person will deny, as it is contrary to all rational conceptions of heaven to suppose such objects as are here described can there exist.

What follows throughout the several chapters of this book is in perfect accordance with the declarations at its commencement. In the seventh verse of the second chapter it is said :

“He that hath an ear let him hear what *the spirit saith* unto the churches.”

John here speaks in the name of the spirit or angel, of whom it is said in chapter xxii. verse 6 :

“And the Lord God of the holy prophets *sent his angel* to show unto his servants the things which must shortly be done.”

And in the eighth and ninth verses of same chapter it is further said :

"And I, John, saw these things and heard them, and when I had heard and seen I fell down to worship before the feet of *the angel which showed me these things*. Then said he unto me, See thou do it not, for *I am thy fellow-servant, and of thy brethren the prophets*, and of them which keep the sayings of this book : worship God."

And in the sixteenth verse following :

"*I have sent mine angel to testify unto you these things in the churches.*"

The law was received *by the disposition of angels*. So Stephen the martyr declared, and that the book of Revelation was equally given by angels, or spirits, is undeniable, if we accept the testimony of him who received it—John himself. The entire book of Revelation is the record of a series of spirit manifestations ; it is so declared throughout the book, and considering the too prevalent habit of writers, both in the Old and New Testaments, of attributing spiritual manifestations to the direct agency of God, this narration is remarkable in generally attributing those here recorded to the proper agency of spirits, and it proves that John possessed much clearer and more correct views of their character than most other Bible writers.

Of all books ever written, the Bible pre-eminently demands the full, free, and active exercise of the reason for its interpretation, and in the words of Locke, "He that takes away reason to make way for revelation, puts out the light of both, and does much the same as if he should persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope."

In all charity we object to the strictly orthodox faith, in that it requires us to believe that God is jealous and vindictive, ever seeking cause of offence in erring mortals, and being "angry with the sinner every day ;" with partiality awarding happiness to the few, while consigning to endless misery the greater portion of mankind.

Contrary to this, we believe that God is all love and goodness, and is ever solicitous for the welfare of all His creatures, and that He has made full and perfect provision for the eternal happiness of all mankind.

We object, in that it represents man as naturally vile and degraded, and unworthy of the kindly notice and care of God ; elevating abject humility into a virtue, and presenting the hope of reward and the fear of punishment as the chief incentives to a virtuous life.

Differently from this we contend that we are sons and daughters of God ; that each possesses a portion of the divine spirit, and that the nobility of our nature, our kinship to Deity, and our high

destiny, should constantly be kept in view as the most powerful incentives to noble exertion and pure living.

We object, in that it teaches that faith in creeds and dogmas is, as a means of salvation, of superior efficacy to the practice of benevolence, and charity, and love of mankind.

Differently from this, we believe that all creeds and dogmas are in their results obstacles to the spiritual, and even moral improvement of the race, and that good and pure intentions and good works alone are both necessary and sufficient.

We object, in that it fosters a spirit of intolerance towards others who differ with us in opinions, and claims the exclusive possession of the light "that lighteth every man that cometh into the world."

We object, that through its teachings millions have been, and millions now are, deprived of the great happiness arising from the consoling belief in the presence and ministry of their spirit-friends—otherwise angels—as taught throughout the Bible.

We object, in that it requires us to believe that heaven is a far distant, uncertain, almost mythical place, where equally mythical beings exist, restricted in their freedom, and condemned to occupations that can only meet the morbid desires of the perverted nature of a devotee; a purely imaginary and unnatural condition; while the longing desire of every healthy-minded, intelligent being, is for nature perfected.

We object, that it upholds the pernicious doctrine that an infamous life may be atoned for by the simple confession of its sinfulness, and a formal profession of reliance upon the merits of another, thus deluding the sinner with the false hope that he can with ease and certainty escape the just penalty that inevitably attaches to his sins.

And lastly, for having taught that death is a punishment for sin, and surrounding it with an atmosphere of horror and gloom, when it really is the means of release from earthly ills and suffering to all mankind. Instead of being the King of Terrors, it is really a bright angel of mercy, the best friend of man, and next to life itself, the most precious gift from the hand of Deity.

Herein is the Christianity of most of the churches different from Modern Spiritualism, and as I verily believe equally different from Primitive Christianity; and it is a remarkable fact, to which I desire to call the attention of the clergy, that during the past fifty years, while the doctrine of eternal punishment and belief in the sanguinary character of God have been fading from men's minds, until now but comparatively few have faith in them, men have, in the same time, and in an inverse ratio, gained faith in human nature; and have

learned in a large degree to view their fellow-men as brothers ; and have earnestly sought the means to benefit each other socially, politically, and morally ; until, at the present time, there is such a development of the spirit of benevolence, charity, and justice toward the masses as no other age has witnessed ; and yet this is, *par excellence*, a material, unbelieving age.

The vital mistake of the Church has been in the expenditure of so much time, labor, and means in building up and cementing an ecclesiastical system—one in which dogmas and abstract doctrines have usurped the place of spiritual knowledge—and in the discussion and expounding of which its best talent has been worse than wasted. Faith and doctrine have been elevated above good works and pure living, and it has degenerated into a rigid system of dogmas, when it should have been the embodiment of practical love and charity. The material elements have invaded and mingled with the spiritual until they have extinguished the latter ; and to-day, viewing the two grand divisions of Christianity—Roman and Protestant—as a whole, only faint indications of the spirit and power which characterized the apostles and early Christians can be perceived. That perfect love which casteth out fear, that love of the neighbor which Jesus so emphatically insists upon, that noble charity which He taught men to exercise, even to preferring the welfare of others to their own, is it more often found in the Church than out of it ? Have the efforts of the Church in times past been directed to do unto others as we would have them do unto us, relieving the necessities of the poor, supplying them with work, seeing that they were properly paid for their labor, standing between them and oppression, educating them in useful, practical knowledge, and enforcing upon those above them the necessity and virtue of regarding all below them with eyes of charity and love ?

If instead of employing all the machinery of Christendom in maintaining its ecclesiastical system, if instead of concentrating nearly all its attention upon itself, modern Christianity had been one-half as earnest in its endeavors to ameliorate the material, intellectual, and moral conditions of mankind, it would have attracted the people of all nations to its embrace. Had its love went forth as that of the mother to her children, all the secular powers of the earth could not have restrained their subjects from rushing to her arms, as the steel to the magnet. It is this gushing sympathy, this outflow of love for all mankind, that Jesus labored to make us comprehend through his life and teachings, and which being the characteristic of every true Christian, should equally characterize the Church it-

self. If the motives and actions of all Christians were inspired by these virtues, their combined influence through the Church, as a channel of communication with the outward world, would overshadow, as with a glowing, moral atmosphere, the minds of men; and religious, moral, and intellectual knowledge would advance side by side, and the welfare and happiness of all would be insured.

But there need be no anxiety about the future of Christianity; all that is good and true therein is eternal, and although the truth is at present overgrown by the weeds of error engendered by human imperfection, yet the stimulus which the spiritual elements have in our age received is even now quickening these elements into increased activity, and giving promise of an abundant harvest in the not distant future. Notwithstanding the hostile attitude which the Church now sustains towards Spiritualism, all the labors of its votaries, all its truths, are destined to be appropriated by the Church itself, and through the light it is bringing into the latter, the weeds and tares that have for so long a period overspread the fields of Christian labor will wither and decay.

Could the Protestant clergy and laity see with the prophetic eye, they would perceive that every convert who swells the ranks of Spiritualism is only an additional element of future strength to the Church, when it comes to recognize the predominance of the spiritual over the material. Once admit that we have the truth, so far as the simple fact of spirit intercourse is concerned, and it follows that the Church, sooner or later, will be compelled to adopt it. With this fundamental truth acknowledged in the Church, there must of necessity prevail as great diversity of opinions upon the associated and minor questions of Spiritualism as now prevails amongst Spiritualists, and wherein will you then differ from us—only in the advantages you will possess of distinct organizations, of an established ministry, and of temples already erected in which to worship, and in which the truths of Spiritualism will be taught.

Spiritualism is not destined to have a permanent efficient organization of its own, and just as fast as you accept and teach the basic truths of our faith and philosophy, Spiritualists will be irresistibly drawn to the churches in which they or their fathers worshipped, in which so many of their dearest friends gather, and where they find their belief not only treated with respect, but sustained and expounded from the pulpit.

It is not to be expected that those who are wrapped in the mantle of self-sufficiency, who are content with their present light, and impatient of the toleration of new ideas, should be able to perceive the

steady yet rapid progress which this new light and these new ideas are making in the Church itself, but the most indifferent, if at all discerning, are aware of the important changes of opinion which have occurred in relation to the dogmas really or nominally held. How few comparatively now believe in that cherished old dogma of a burning hell for the impenitent sinner, and how little we now hear said of the sinner being consigned to any form of eternal punishment. Why do we hear so little of God's vengeance, and so much of his love and mercy? why so little of the saving efficacy of faith alone, and so much of the necessity of good works? It is because of the better knowledge prevailing of the legitimate requirements of the true Christian life, and to Spiritualism you are largely indebted for this increased measure of light you now enjoy, and it is to Spiritualism the Church will be indebted for further light.

While the Romish Church, as before said, has always recognized the spiritual element, and made ample provision for the requirements of its votaries in respect to it, the Protestant Church has eliminated nearly all that is vital and spiritual from its belief and teachings, and from being directly arrayed against materialism, it has steadily, though to itself unconsciously, imbibed materialistic ideas and views until its practice and belief have become pervaded by them, and all it possessed of spiritual Christianity has become obscured, and it is to-day a question whether it is a self-existing organization, actuated by its own inherent vitality and force, or dependent upon scientific materialism for direction and support.

The Romish Church is a comprehensive organization in which the Spiritualism of the Bible, though misunderstood, is not only authoritatively and practically upheld, but the claim confidently made that it has been perpetuated in the Church, and that its manifestations are constantly occurring under superior direction, in proof of the divine authority upon which the Church is supposed to rest. With this element of supersensualism in the Church, which so strongly appeals to the spiritual natures of its adherents, we find united an elaborate and imposing ceremonial which with equal force appeals to the senses, so that where the spiritual demands of men are predominant they here find ample provision, and where sensuous requirements predominate, equal provision is made for these.

The Protestant churches in this respect, instead of presenting one compact effective organization, are divided into sects, each claiming a larger endowment of spirituality than the other, and yet not one professing to believe in the possibility of a spirit manifestation to-day as it occurred in the times of Jesus and his disciples. Like the Rom-

ish, the Protestant Church believes in miracles that happened eighteen centuries since, but unlike the Romish Church, it repudiates all faith in similar miracles to-day, and while the Catholic refers to present miracles in proof of the verity of those upon which his faith is founded, the Protestant closes his eyes and declares that these are all delusive and false ; but with strange inconsistency he at the same time refers with confidence to those that occurred in a semi-barbarous age, based upon testimony which would be rejected in our courts of law, and then is surprised that all do not see like him, and at once adopt his belief.

Thus the Protestant Church when approached by the spiritually starved—and millions are in this condition—from the depths of whose natures arises an overpowering demand for spiritual aliment, has nothing to offer—or at best nothing but husks—which, if devoured, so far from appeasing hunger, only produce spiritual indigestion, inquietude, and repugnance to like food in the future ; and how can it be otherwise when we know that spiritual hunger can only be satisfied with spiritual food, and it is folly to expect to furnish spiritual grain from an empty granary.

If the Protestant Church is not able to meet the spiritual necessities of mankind, neither is it successful in its efforts to attract by its externals—through the sensuous and emotional natures of men. This weak side of Protestantism is so apparent that arguments and words are not necessary to prove it, but it is weakness only in connection with the sad deficiency of spiritual strength. Were Protestantism in possession of this, no ceremonial, no ritual, no saint nor fast days would be necessary as reminders to those of weak faith. The simplicity of the early Christian worship was no obstacle to gaining converts. The miracles, or spiritual manifestations that accompanied Jesus and his disciples, together with the example of their pure lives, and the force of their inspired teachings, fell with power upon the minds of men, and irresistibly attracted them to the Christian fold.

Thus we perceive that the Protestantism of to-day is destitute of the spirituality of the Romish Church, as well as of the imposing ceremonial which in this Church is so effective in impressing the imagination, and holding captive the uninstructed mind. The primitive Christian Church we find characterized by great spirituality, and by equally great simplicity. How does the Protestant Church compare here ? Remarkably well as to simplicity of form, but as regards spirituality it is at direct variance with the Primitive. We therefore find that in the two great sources of strength in the Romish Church,

Protestantism is utterly lacking, and that of the two principal sources of strength in the Primitive Church, the Protestant Church can only lay claim to one, and that the least important.

Simplicity, such as prevails in most Protestant Churches, is only compatible with highly developed spirituality. United, their power is irresistible; but there is no instance known of any religious sect or body, which at its commencement clearly possessed spiritual power, and which was remarkable for simplicity of form of worship, ever being successful in making converts after its spirituality had departed, and while retaining its simplicity of worship. With the flight of the angel there must be introduced the vestments of the priest, the decorated altar, the perfumed incense, and the sensuous music.

It was thus with the early Christians, it was thus with the Methodists who magnetized multitudes through their spiritual force and simple form of worship, but who to-day are stationary, their numbers, especially in the large cities, not increasing in the ratio of population, for the reason that while their original form of worship remains, they have lost living faith in spiritual forces, and have set their faces against them. The Friends, or Quakers, are in a similar condition, and for precisely similar reasons, and these reasons also apply to the whole Protestant Church. In one denomination, the Episcopal, and among certain members of this Church, both in America and England, a movement is in existence looking to the adoption by that Church of many forms and ceremonies similar to those prevailing in the Romish Church. This is a legitimate movement, and proceeds from what may be termed an instinctive desire in the Church to escape from its simplicity of forms, as it already has from its spiritual influences. This is the instinct of self-preservation, and it is equally strong in bodies of men as in individuals, and for this reason the present movement bids fair to operate with increasing force, and if successful, and if the progress of Spiritualism does not avert it, it will probably be followed by other denominations which now give no sign of such tendency.

Protestantism to-day finds itself pressed between the upper and nether millstones of materialism and Catholicism. Each of these powers is bearing upon it with increasing force, and it must assimilate and incorporate within itself one or other of these, or itself be ground to powder. In its present condition it lacks the necessary strength and vitality to resist the action of these forces, and its only hope is in the fresh blood which Spiritualism alone is able to infuse into its exhausted veins. That it is part of the mission of Spiritualism to accomplish this task, I fully believe, and this belief is founded upon

the palpable needs of Protestantism, and a clear conception of the adaptability of Spiritualism to the task, and its ability to perform it.

The ranks of Modern Spiritualism have from its advent been mainly recruited from the Protestant churches, and from the fields of materialism, and when these churches cast off the dingy garments of error which now deform them, and reappear in the spotless robes of Christian spirituality, all who now are, together with all those who hereafter will be arrayed under the banner of Spiritualism, will gravitate to reformed Protestantism, and she will then gather the harvests we are now planting, not one of her children will be lost to her, but multitudes who now wander over the desolate wastes of materialism, together with many who are entering our ranks from the camp of Romish superstition, will with them arrange themselves under the banner of the only Church which tolerates, though sometimes grudgingly, the expression of free opinions, and through which liberty and science have their present full and free existence. Then will be fulfilled the promise :

"For the Lord hath chosen Zion, He hath desired it for His habitation. This is My rest forever ; here will I dwell, for I have desired it. I will abundantly bless her provision ; I will satisfy her poor with bread ; I will also clothe her priests with salvation, and her saints shall shout for joy."—*Ps. cxxxii.* 13-16.

"This is the Lord's doing—it is marvellous in our eyes."

This chapter will close with the advisory remarks of Rev. B. F. Barrett, to those of the clergy who are reading Swedenborg. They are equally applicable to those who are investigating Spiritualism. The study of the writings of Swedenborg is an excellent preparation for orthodox investigations of our philosophy, as Swedenborgianism is the vestibule of Modern Spiritualism.

"My advice, then, to every minister who is reading with interest the writings of Swedenborg is : Make no change in your outward church relations. Remain steadfastly at your post, and preach what you believe to be God's truth in an earnest, charitable and loving spirit, yet with judgment and discretion. Let alone the old and still existing errors, and preach the new truths affirmatively. And proclaim them in the spirit of truth—not with sharp angles or rough edges, as if you meant to rend or wound ; but so rounded and softened by the oil of love, that they shall easily win their way to the hearts of your people. Pursue this course, and you will find that ere long the old errors, without any direct assault upon them, will gradually give way before the new truths, as the dead leaves of autumn are pushed off by vital forces of the buds beneath. And so, at last, your people will feel that there has, indeed, been to you, and through

you to them, a new advent of the Lord, 'with power and great glory.' I will further add, by the way of encouragement, that there are several interested readers of Swedenborg among the ministers of the Methodist, Baptist, Unitarian, Congregational, and Episcopal Churches (some of them quite eminent) who have for years been pursuing the very course I advise; and I have never heard that a single one of them has looked upon his course as unwise or mistaken, or felt himself hampered in his freedom or hindered in his usefulness.'

CHAPTER XXIII.

SPIRITUALISM AND SCIENCE.

"And now men see not the bright light which is in the clouds."—*Job xxxvii. 21.*

THE London Dialectical Society was organized in 1866 for the purpose of "considering all subjects with a view to the discovery and elucidation of truth." Sir John Lubbock, the distinguished anthropologist, was in the year 1869 the president of the Society, and among the vice-presidents were Professor Huxley, Lord Amberley, and Mr. G. H. Lewes.

At a meeting of this Society, held on the 6th of January, 1869, it was resolved to appoint a Committee to investigate the phenomena alleged to be spiritual manifestations, and to report thereon, and on the 26th of the same month the Committee, consisting of thirty-six members, was appointed. Among them were one member of the Royal Geographical Society, one geologist, two civil engineers, four doctors of medicine, one doctor of divinity, two surgeons, one doctor of philosophy, one sergeant-at-law, and one barrister-at-law. The remaining members were mostly persons well known, all of high character, and some with reputations for scientific and literary attainments.

This Committee, four-fifths of its members being opposed to Spiritualism, after a laborious investigation extending over a period of more than one year, reported to the Society that they had "invited the attendance, and requested the co-operation and advice of scientific men who had publicly expressed opinions favorable or adverse to the genuineness of the phenomena."

"Your Committee also especially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion.

"Your Committee, however, while successful in procuring the evidence of believers in the phenomena, and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

"As it appeared to your Committee to be of the greatest importance that they should investigate the phenomena in question by

personal experiment and test, they resolved themselves into Sub-committees, as the best means of doing so.

"Six Sub-committees were accordingly formed. All of these have sent in reports, from which it appears that a large majority of the members of your Committee have become actual witnesses to several phases of the phenomena, *without the aid or presence of any professional medium*, although the greater part of them commenced their investigations in an avowedly skeptical spirit.

"These reports, hereto subjoined, substantially corroborate each other, and would appear to establish the following propositions :

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor, and walls of the room, the vibrations accompanying which sounds are often distinctly perceptible to the touch, occur without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals answer questions and spell out coherent communications.

"4. That the answers and communications thus obtained are for the most part of a commonplace character, but facts are sometimes correctly given which are only known to one of the persons present.

"5. That the circumstances under which the phenomena occur are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse ; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

"6. That nevertheless the occurrence of the phenomena is not insured by the presence or absence of such persons respectively.

"The oral and written evidence received by your Committee, not only testifies to phenomena of the same nature as those witnessed by the Sub-committees, but to others of a more varied and extraordinary character. . . .

"In presenting their report, your Committee taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the Sub-committees, and the absence of any proof of imposture, or delusion, as regards a

large portion of the phenomena, and further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society, and over the whole civilized world, who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction *that the subject is worthy of more serious attention and careful investigation than it has hitherto received.*"

REPORT OF SUB-COMMITTEE NO. I.

"Since their appointment, on the 16th of February, 1869, your Sub-committee have held forty meetings for the purpose of experiment and test.

"All of these meetings were held at the private residences of members of the Committee, purposely to preclude the possibility of pre-arranged mechanism or contrivance.

"The furniture of the room in which the experiments were conducted was on every occasion its accustomed furniture.

"The tables were in all cases heavy dining-tables, requiring a strong effort to move them.

"The rooms, tables, and furniture generally were repeatedly subjected to careful examination before, during, and after the experiments, to ascertain that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements hereinafter mentioned could be caused.

"The experiments in the light of gas, except on the few occasions specially noted in the minutes.

"Your Committee have avoided the employment of professional or paid mediums, the *mediumship being that of members of your Sub-committee*, persons of good social position and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

"Your Committee have held some meetings without the presence of a medium. . . . By no endeavors were they enabled to produce anything at all resembling the manifestations which took place in the presence of a medium.

"Every test that the combined intelligence of your Committee could desire, has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your Committee might verify their observations, and preclude the possibility of imposture or of delusion.

"Your Committee have confined their report to *facts* witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrative proof.

"Of the members of your Sub-committee, about four-fifths entered upon the investigation wholly sceptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action. It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of your Sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

"The result of their long-continued and carefully conducted experiments, after trial by every detective test they could devise, has been to establish conclusively :

"First—That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to set in motion heavy substances, without the employment of any muscular force ; without contact or material connection of any kind between such substances and the body of any person present.

"Second—That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

"Third—That this force is frequently directed by intelligence.

"At thirty-four out of the forty meetings of your Committee, some of these phenomena occurred. . . .

"In conclusion, your Committee express their *unanimous opinion* that the one important physical fact thus proved to exist, that motion may be produced in solid bodies without material contact, by some hitherto unrecognized force operating within an undefined distance from the human organism, and beyond the range of muscular action, should be subjected to further scientific examination, with a view to ascertain its true source, nature, and power."

Sub-committee No. 2 also reported that their meetings were held without the aid or presence of professed mediums ; in lighted rooms ; that the rappings and table-moving occurred at their first, and at many subsequent meetings ; that the rappings sometimes proceeded from the floor, walls, and ceiling, frequently coming from parts of the room suggested by those present, and "that our experience in regard to the phenomena we witnessed, *appears generally to*

be corroborative of the statements of many of the witnesses examined by you upon the subject to the extent that such phenomena have, or appear to have, a basis of intelligence."

"That this intelligence was principally manifested by replies more or less pertinent, and sometimes most unexpected in their character, to our spoken and audible questions, by original communications made to us as hereinafter mentioned. . . .

"That we are convinced of the objective character of the phenomena, from finding that persons sceptical as to the existence thereof invariably confirmed our own experiences, even when suddenly introduced during the progress of a séance."

Sub-committee No. 3, in their report, say they had only ten sittings, but "our members, however, have all had at various times the privilege of attending with one or more of the other Sub-committees, and have thus been placed in a position to form larger and more accurate opinions than could have been drawn from such elements merely as were obtained in the experiments of this Sub-committee." They testify to the frequent movements of a ninety-pound table, "in all directions; from side to side, from end to end, and round and round over a large room, with great ease and smooth regularity, as well as with a rushing speed, halting suddenly and as suddenly starting off again." . . .

"Besides the evidence thus afforded of the presence of this not generally recognized force, *we believe we have had in these experiments evidence of an intelligence directing it*, as in moving by request in a particular direction; tilting a certain number of times as required, and by tilts or taps spelling out words and sentences addressed to those present.

"It will be observed that it was only when certain persons were present that any evidence of this force and intelligence was presented. Two friends were particularly noticed as indispensable. These were a clergyman, and the wife of another clergyman, both of the Church of England." . . .

"In concluding our report we desire to express to the Committee, *our unanimous conviction*, that the phenomena we have witnessed in the course of these investigations, though comparatively unimportant, do nevertheless raise some most important questions in science and philosophy, and deserve the fullest examination by capable and independent thinkers."

Sub-committee No. 4. "Nothing occurred in presence of this Sub-committee worth recording."

Sub-committee No. 5. The labors of this Sub-committee were limited to four sittings with Mr. Home, the celebrated medium, and excepting a few raps and slight movements of the table, no manifestations presented.

Sub-committee No. 6 also met four times, and failed to witness any phenomena.

Dr. James Edmunds, Henry Jeffery, and Grattan Geary, Esqs., dissented from the report of the Committee, but as "at the close of the investigation the Committee consisted of thirty-two members, of whom only six were avowed Spiritualists," * their dissent alone indicates far less opposition from the antagonistic element than, judging from past experience, could reasonably have been expected.

It would be a tedious task to here note all the objections to the report, and to Spiritualism in general, which are found in the letters of the dissenting members. With the best disposition to fairly present these objections, I find the statements of most of them so diffused that it would be nearly impossible to condense them into suitable form and shape for transference to these pages. Dr. Edmunds' letter alone covers thirty pages of the published report, the most of which consists of general arguments against Spiritualism, and some of it is taken up with the relation of what he went to see and did not see. The letter from Mr. Jeffery is brief, and consists of what an American might term resolutions, which declare general dissatisfaction with the course and character of the phenomena, but ends with the declaration "that nevertheless several of us have witnessed some remarkable phenomena which we have not been able to trace to imposture or delusion, and that these, added to the gathered testimony of respectable witnesses, justify our recommendation of the subject to further cautious investigation."

In the communication from Mr. Geary he asserts that the inquiry was not complete, the evidence being almost exclusively on one side. He also complains that "the arrangements were made at the suggestions of the Spiritualists, who prescribed the conditions to be observed."

The answer to the first of these objections is found in an editorial note at the foot of the same, page 93, as follows: "These statements are incorrect. All opponents of Spiritualism were asked through the press to contribute evidence, and many were personally solicited by letter, the inquiry being kept open more than twelve months after they had been so applied to."

* See editorial note, page 55, of Report.

As to the second complaint, it would be remarkable if of this Committee the members who were Spiritualists should not from their experience have made suggestions as to arrangements and conditions; but it will be perceived that Mr. Geary makes no complaint that the arrangements were prejudicial to fair and successful investigation. For the letters themselves the reader is referred to the *Report on Spiritualism*, pp. 50-95.

After the three dissenting members had addressed letters to the Committee, giving their reasons for declining to approve the report, Edward William Cox, Serjeant-at-Law, one of the most intelligent and industrious members of the Committee, not a Spiritualist, and afterward associated with Dr. Crookes in his investigation of the character of "Psychic Force," also addressed a letter to the Committee, from which I extract the following, relating to Dr. Edmunds and Mr. Geary—two of the three dissenting members.

"In accordance with this obvious rule of scientific research, the principal Sub-committee, No. 1, held no less than forty meetings for the purpose of such an examination, nor would a less number have sufficed for the faithful performance of their task, and the formation of a sound and satisfactory judgment.

"The result of that protracted and laborious investigation is fully stated in their report, which sets forth explicitly the conclusions arrived at by persons who had given to the examination their most patient and calm attention for so many months.

"It is due to those whose judgments were based upon this full and patient inquiry, to state that the views advanced by Dr. Edmunds and Mr. Geary are not the result of any such personal and protracted inquiry as that made by the members from whose conclusions they dissent. Dr. Edmunds was chairman of the General Committee, and heard the evidence given by the various persons who reported their own experiences, and I entirely agree with him in the general conclusions he has formed as to the unsatisfactory character of *much* of that evidence. But Dr. Edmunds was not an acting member of the Sub-committee by which the investigation into the reality or otherwise of the alleged physical phenomena was personally and experimentally conducted. *He was never present at the entire of any of its meetings*, and he did not witness even one of the numerous experiments by which the Sub-committee, applying crucial tests, were compelled to the conclusion that it was a fact established by demonstrative proof, that motion of heavy bodies may occur without muscular contact, or by any known agency, a phenomenon apparently caused by some hitherto unrecognized force, associated in some manner

with the nervous organization. *The existence of a psychic force was proved so conclusively as to leave no doubt whatever in the mind of any one of those by whom the experiments were so repeatedly tried.*

"What Dr. Edmunds may have seen, or failed to see elsewhere, is no answer whatever to the reality of phenomena of a very different class witnessed by the Sub-committees again and again, under conditions that precluded the possibility of imposture or of delusion. To use an apt illustration, because quacks sometimes commit frauds the whole science of medicine is not, therefore, to be set down as an imposture.

"The same objections apply to Mr. Geary. He was present on two occasions only when test experiments were made by the Sub-committee, and in scientific investigations such imperfect examination is obviously worthless, and cannot justify either acceptance or rejection. For my own part, I commenced this scientific examination in common with almost all the members of the Sub-committee, under the most perfect conviction that the alleged phenomena were the result either of delusion, of imposture, or of unconscious action of the muscles, and confident that my experience in the sifting of evidence would enable me to detect and expose what I believed to be a fraud, by the only sufficient method of discomfiture, namely, by showing how it is done, so that others may do the like.

"The first experiment satisfied me that it was *not a delusion*. There were visible motions and audible sounds. For a long time I suspected imposture, until repeated and conclusive tests precluded the possibility of *that* explanation. When driven from both of these solutions, I clung to that of Faraday, that the force visibly and audibly operating before us was the unconscious muscular action of the persons forming the circle. It was not until the same motions and sounds were found to continue when all contact was withdrawn, and this, under conditions of place, of person, of light, of position, and of observation that made contact physically impossible, and after repeated trials in my own house and elsewhere, precluding the possibility of prearranged mechanical contrivances, *that I was slowly compelled to the conviction that the existence of this psychic force was proved by evidence as conclusive as that which proves the existence of electricity, gravitation, light, heat, or any other of the forces of nature.* If Dr. Edmunds and Mr. Geary had taken the same pains, as did the other members of the Sub-committee, to inquire before forming an opinion, I am confident that, however reluctantly, they also would have been compelled to the same conclusion by the same evidence that forced unwilling conviction upon the scepticism of their colleagues."

These admissions by Mr. Cox as to the conclusions reached by him, should have more weight with unbelievers when it is stated that to the present time he rejects the power and agency of spirits—disembodied—in the production of these phenomena.

The report, from its inception to its publication, was in the hands, or at least subject to the will and pleasure of the opponents of Spiritualism, for in addition to the Committee at the close numbering only six avowed Spiritualists to twenty-six professed unbelievers, “of the five acting members of the editing Sub-committee, viz., Messrs. Volckman, Geary, Bennett, Wallace, and Serjeant Cox, only one is a Spiritualist.” *Vide editorial note, page 51.* Considering these circumstances, it is remarkable that such a fair report could have found its way to the public, and it not only witnesses to the truthful, courageous character of the members of the Committee, but also to the convincing character of the evidence in support of the reality of the phenomena which occurred in their presence. It is also noticeable that few of the assailants of Spiritualism heeded the invitation of the Committee to appear and prove their charges of fraud and delusion. They evidently found it more convenient to attack it at a safe distance.

It is also well to notice that upon the report of the Committee to the Council being made, the latter was as much surprised as the three dissenting members were displeased, and after thanking the Committee “for the indefatigable way in which they have discharged their duties,” the Council declined to publish the report, and in consequence of this decision the Committee assumed the responsibility and expense of its publication.

Nothing has transpired in the history of Spiritualism which has more surely marked the steps of its progress in the public estimation than this report. For the first time in its history, we here witness a careful, dispassionate investigation, by a body of educated, highly intelligent, and competent men, mostly unbelievers in its phenomena, and this example will ere long be followed by others, as its claims to consideration are fully established, and can no longer be ignored, and further investigation, in the spirit and temper here exhibited, is all that its friends demand. We have no secret mysteries, in which, without examination, we desire others to believe; the approaches to this arcana are unguarded and accessible to all, and the limited knowledge investigators have acquired is placed freely at the command of all who desire to acquire knowledge for themselves. Should those who pursue this rational course arrive at different, even opposite results, we shall respect their opinions; but surely it is not un-

reasonable for us to charge illiberality and injustice upon those who stand aloof from fair investigation, and yet assail us in opprobrious terms, and slander the holy cause of truth in their blind ignorance.

Since the publication of the report of the Committee of the Dialectical Society, Mr. Cox has published a pamphlet, entitled *Spiritualism Answered by Science*, and although there is some repetition in this work of the ideas expressed in the report of the Committee, there is so much that is explicit and satisfactory as to the mode of procedure and conclusions of the Sub-committees in their investigation, that I will here give some extracts from this pamphlet.

"When the London Dialectical Society resolved to appoint a Committee to examine and report upon the pretensions of Spiritualism, I entered upon its duties, in common with five-sixths of the members of that Committee, having the most firm conviction that we should detect a fraud or dissipate a delusion. I hoped that long experience (as a serjeant-at-law) in the work of sifting and weighing evidence, and resolving what does or does not constitute proof of asserted facts, would enable me to do good service in detecting imposture and discovering its contrivances. And such were the aims and the expectations of the great majority of my colleagues, comprising men of various pursuits and capacities, ingenious lawyers, practised scientists, skilful doctors, authors, artists, and shrewd men of business; all of them persons with keen senses, proved powers of observation, suspecting and looking for imposition, and therefore more than commonly vigilant with eye and ear, and rigid in the application of tests.

"Before we commenced to examine, it was our confident belief that the alleged phenomena were:

- "1. Self-delusion by the spectator; or,
- "2. Imposture by the Psychic; or,
- "3. Involuntary and unconscious muscular action.

"With our minds thus prejudiced against the reality of the phenomena we proceeded to their investigation.

"It was resolved that we should meet only at the private residences of members of the Committee, so as to preclude all possible prearrangement of mechanism or other contrivances.

"That no professional medium should be employed.

"That careful notes should be taken of each experiment, and signed for verification by all present.

"A psychic was found in the person of a lady, the wife of one of the members of the General Committee of high professional and

social position. In this we were pre-eminently fortunate, for the lady in question had never witnessed any of the phenomena with others, and therefore could not have mastered the slight-of-hand requiring the practice of a life for its mastery, which would be necessary for the successful performance of a trick, if trick it was. In truth she had discovered their production in her own presence only by chance, a few weeks previously to acceding to the request of the Sub-committee to assist them in their investigations.

"But three or four only of the forty experimental meetings of the Committee were held at this lady's house; all the other meetings were held at the houses of members, and some of them at my own residence, so that I can affirm positively the absence of any mechanical or other prearranged contrivances, by which the phenomena there witnessed could have been produced.

"We were speedily satisfied that it was not a delusion of the senses. The sounds were distinctly audible to the ear; the vibrations palpable to the touch, and the motions obvious to sight. It was not a question of doubtful mental impression only, but of actual measurement. The table and other pieces of furniture had changed their position by so many inches, feet, yards. There could be no possible mistake as to this fact of motion. We were compelled to dismiss our theory that it was a self-delusion.

"But the motion and sounds may have been produced by trickery and fraud. That was our second theory. Accordingly we assumed the office of detectives. We sat under the table while the motions and sounds were most vigorous. We held the hands and feet of the psychic. Every hand in the circle was held by its neighbor; the gas was bright above us; not a finger could have stirred without being perceived by some of the many eyes that were keeping watch. Our ingenuity was exercised in the invention and application of tests. *After trials, often repeated, we were compelled to confess that imposture was out of the question.* The motions and sounds were undoubtedly real, and were certainly not caused by any trickery.

"We retreated then upon the third theory, boasting Faraday as its parent, and repeated ever since by objectors who had not seen them, as the easy and sufficient explanation of the phenomena we were witnessing, namely, involuntary and unconscious action of the muscles of those by whom the heavy body was touched. 'Here,' we said, 'are eighty fingers upon the table. If each one exerts but a pressure so slight as to be imperceptible even to themselves, the aggregate sum of pressure will be very considerable. Apply these multiplied pressures at the edge of the table, and every finger is converted into

a lever, of which the centre of the table is the fulcrum. Make trial of it, and it will be found so to be. That the muscles will act unconsciously there can be no doubt, and after a lengthened resting of the hand in a constrained position there is involuntary contraction of the muscles, sufficient by the accumulated force to cause motion of the table, even though every person present should scrupulously endeavor to avoid pressure.

"Such was the reasonable argument that led us to look to involuntary muscular action as the explanation of the motions and sounds that were continually being made. To ascertain if this hypothesis was correct, we devised a series of tests that should place the matter beyond all possible doubt. First, all hands were laid upon the table, then one hand only of each person, then the table was touched by the tips only of all the fingers, then by the fingers of one hand alone, then with one finger only. Still the motions and sounds continued with but slightly diminished force. If our theory of involuntary pressure was correct, the force should have diminished in precise proportion to the lessened points of contact. Moreover, it did not explain the fact, continually before our eyes, of the table being raised several inches from the floor on one side only, the muscular action of the fingers upon that side of the table being antagonistic, and not contributory to such a motion. We continued our experiments with lessened faith in our foregone conclusion. First one person withdrew from all contact; then a second, and a third, until one finger of one person only touched the table. Nevertheless it moved; the sounds continued to come from it, and a frequent motion was the lifting up of the table at the side on which the finger was pressing down, if exercising any pressure whatever.

"I should state that at all of these test experiments the tables employed were the large and heavy dining-tables, some nine feet, and some twelve feet long, with six legs, in common daily use in the dining-rooms of members of the Committee, standing upon Turkey carpets, therefore not easily slid, and difficult to move by the arm. We next tried a more decisive test. All hands were joined and held over the table at the height of three inches from it, no part of any hand touching it, the room being well lighted with gas, and all eyes keeping careful watch over the lifted hands. The sounds were heard and the motions produced as before. It was suggested that possibly the feet might be at work, so two of the members seated themselves under the table to observe. The motions and sounds continued, but not a foot stirred. Then all the persons present stood so that no foot could touch the table unseen. Still it

moved. Lastly we devised a test that conclusively settled the question as to the possible agency of muscular action, conscious or unconscious. It was contrived thus. All present turned the backs of their chairs to the table, and kneeling upon the chairs placed their arms upon the backs of the chairs, their hands being extended above the table but without possibility of contact with it. The chairs were first placed six inches from the table, with which, as the reader will readily understand, neither foot, nor hand, nor any part of the person of any of those present could possibly come into contact unseen. In this position the table moved eight inches over the carpet, and tilted several times. The chairs were then withdrawn further from the table, on each trial to an increased distance, and with the same results. At the distance of two feet from it the motions were continued with but slightly diminished power. I must repeat that this was tried in the dining-rooms of members, some of them in my own house, with none present but the Committee and the psychic."

"These experiments of motion without contact were repeated many times, at different meetings, in different hours, and with the same results. Thus was our third and last explanatory conjecture, which we had eagerly accepted on the authority of Faraday, completely demolished by the facts, and we were compelled reluctantly to the conclusion that there is a force, apparently proceeding from the human organization, by which motion is produced in heavy substances without the employment of any muscular force, and without contact or material connection of any kind between such substances and the body of any person present. *We agreed also that these sounds and motions were directed frequently by some intelligence*, but as the duty of the committee was merely to ascertain the facts, and not to inquire into causes, with these conclusive proofs of the physical facts we closed the investigation, and reported accordingly."

And this is the "nine days' wonder" that Professor Faraday, nearly twenty years since, so summarily disposed of, stamping out its feeble life with his absurd theory of "unconscious muscular action." No more was to be heard of it, after this philosophical Samson had slain it; but unfortunately for his assumption, Spiritualism has not only continued to exist, but it has had a wondrously active existence, so that instead of numbering its adherents as then by thousands, it now numbers them by millions. The theory of Faraday also remains, but not as he shaped it, but under the skilful manipulation of Dr. Carpenter, it is now again presented to the world under the name of "unconscious cerebration." But again it is doomed to misfortune, as the investigations and report of the Committee of the Dialectical

Society have nearly extinguished the feeble life of the bantling, and we will hear little more of it.

Notwithstanding the positive evidence presented by the Dialectical Society Committee, of the existence of a force hitherto unrecognized by science—of a force more astonishing in itself than magnetism or electricity—scientific men, as a body, stand aloof like defeated school-boys, scowling and muttering at the half-concealed enemy which has repelled their disorganized thrusts, eager to attack, but restrained by apprehensions of defeat, and we can expect them to make peace only when the most discerning of them have perceived the hopelessness of the conflict, and arrayed themselves on the winning side of truth.

The *London Times*, by no means friendly to Spiritualism, in its issue of December 26, 1872, said in relation to this report :

"That in a generation which boasts itself to be one of exact science, and plain matter-of-fact, a belief should have been so long-lived, and should have grown even to such proportions that Mr. William Howitt, one of its chief fanatics, can number its adherents at twenty millions, and that it should have attained to such an age and vitality without its falsity having been demonstrated to the satisfaction of all but the very ignorant, is strange indeed. It is evident either that the subject is surrounded by unusual difficulties, or that in this matter our scientific men have signally failed to do their duty by the public, which looks to them for its facts. *We believe the latter to be the case.* It may be said, and is said by some, that Spiritualism was long ago investigated, and proved to be a mass of imposture and delusion ; but as a matter of fact this is not so, for *there has never been undertaken an inquiry of that impartial, authoritative, and thorough nature which alone can decide a prejudiced controversy*, our savans too much preferring to give themselves up to such matters as the descent of man from monkeys, or the fertilization of the world by means of mossy stones falling through space, have forgotten that, however absurd the phenomena and paraphernalia of Spiritualism may be, the sifting and settling of the whole matter, once and for all, would be a practical benefit, for which the age would thank them at least as much as it thanks them for recondite theories and abstract speculations, half of which are only laid up in print for the next generation to ridicule."

Thus scientific men are pushed forward to this work equally by Spiritualists and their opponents, and we hope ere long the present attitude of scientists, in relation to this subject, will become so uncomfortable that they will seek escape from it by compliance with the general demand for investigation by them.

I regret that we have no space in this work for the testimony given

before the Sub-committees of the Dialectical Society, and for the letters from distinguished persons in favor of Spiritualism received by them. Among the names of those who thus testified are Lords Lindsay and Lytton, Mrs. Emma Hardinge, Mr. Home, Mr. Jencken, Mr. Benjamin Coleman, Mr. Cromwell F. Varley, Mr. Thomas Shorter, Mr. Enmore Jones, Mr. W. M. Wilkinson, Dr. Garth Wilkinson, Mr. William Howitt, Mr. John Jones, Dr. J. Dixon, Mr. Robert Chalmers, Mr. T. Adolphus Trollope, M. Leon Favre, The Countess de Pomar, M. Camille Flammarion, Mr. Burns, Mrs. Honeywood, Mrs. Guppy, etc., but I must for full information refer the reader to the *Report on Spiritualism of the Committee of the London Dialectical Society*.

Mr. William Crookes is a Fellow of the Royal Society, editor of the *London Quarterly Journal of Science*, and of the *Chemical News*; the latter the leading chemical journal in England. As a chemist he is an acknowledged authority, and as a scientist his reputation is established.

Some three years since, he published in his *Quarterly Journal* an account of certain experiments and investigations which he made, principally in the presence of Mr. D. D. Home, the celebrated medium, for the purpose of testing the character of the phenomena which occur through him. The conclusions he arrived at were that the phenomena he witnessed were genuine; that the existence of a hitherto unrecognized force was undeniable, and that he was not convinced that this force was spiritual.

With Mr. Crookes, as with all who honestly enter upon an investigation of these phenomena, the conclusive evidence of their being produced by an unrecognized power, or force, soon established in his mind their claims to further investigation, and he has faithfully performed his duty, regardless of the ridicule, sneers, and opposition of his scientific brethren, and after two years of further examination of the subject, in the *Quarterly Journal of Science*, of January 1, 1874, he furnishes a general statement of the results of his extended investigations. It will be seen that he has nearly reached the spiritual hypothesis. I will here present portions of this statement, the whole being too extended for insertion in this work. He says:

"The phenomena I am prepared to attest are so extraordinary, and so directly opposed to the most firmly rooted articles of scientific belief (amongst others the ubiquity and invariable action of the law of gravitation,) that even now on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which

pronounces it to be scientifically impossible, and the consciousness that my senses both of touch and sight, and these corroborated as they were by the senses of all who were present, are not lying witnesses when they testify against my preconceptions.

"But the supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur to the minutest particulars in the details of the occurrences of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts they attest.

"The subject is far more difficult and extensive than it appears. Four years ago I intended only to devote a leisure month or two to ascertain whether certain marvellous occurrences I had heard about would stand the test of close scrutiny. Having however soon arrived at the same conclusion, as I may say every impartial inquirer, that there was 'something in it,' I could not as a student of nature's laws refuse to follow the inquiry wheresoever the facts might lead. Thus a few months have grown into a few years, and were my time at my own disposal it would probably extend still longer. But other matters of scientific and practical interest demand my present attention, and inasmuch as I cannot afford the time requisite to follow the inquiry as it deserves, and as I am fully confident it will be studied by scientific men a few years hence, and as my opportunities are not now as good as they were some time ago when Mr. D. D. Home was in good health, and Miss Kate Fox (now Mrs. Jencken) was free from domestic and maternal occupations, I feel compelled to suspend further investigation for the present.

"To obtain free access to some persons abundantly endowed with the power I am experimenting upon, now involves more favor than a scientific investigator should be expected to make of it. Spiritualism amongst its more devout followers is a religion. The mediums, in many cases young members of the family, are guarded with a seclusion and jealousy which an outsider can penetrate with difficulty. Being earnest and conscientious believers in the truth of certain doctrines, which they hold to be substantiated by what appear to them to be miraculous occurrences, they seem to hold the presence of scientific investigation as a profanation of the shrine. As a personal favor I have more than once been allowed to be present at meetings that presented rather the form of a religious ceremony than of a spiritualistic *séance*. But to be admitted by favor once or twice, as a stranger might be allowed to witness the Eleusinian mysteries, or a Gentile to peep within the Holy of Holies, is not the way to ascer-

tain facts and discover laws. To gratify curiosity is one thing ; to carry on systematic research is another. I am seeking the truth continually. On a few occasions, indeed, I have been allowed to apply tests, and impose conditions ; but only once or twice have I been permitted to carry off the priestess from her shrine, and in my own house, surrounded by my own friends, to enjoy opportunities of testing the phenomena I had witnessed elsewhere under less conclusive conditions. My observations on these cases will find their due place in the work I am about to publish.

"My principal object will be to place on record a series of actual occurrences which have taken place in my own house, in the presence of trustworthy witnesses, and under as strict test conditions as I could devise. Every fact which I have observed is moreover corroborated by the records of independent observers at other times and places. It will be seen that the facts are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science. Having satisfied myself of their truth, it would be moral cowardice to withhold my testimony because *my previous publications were ridiculed by critics and others, who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena.* I shall state simply what I have seen and proved by repeated experiment and test, and 'I have yet to learn that it is irrational to endeavor to discover the causes of unexplained phenomena.'

"At the commencement I must correct one or two errors which have taken firm possession of the public mind. One is that *darkness* is essential to the phenomena. This is by no means the case. Except where darkness has been a necessary condition, as with some of the phenomena of luminous appearances and in a few other instances, everything recorded has taken place *in the light*. In the few cases where the phenomena noted have occurred in darkness I have been very particular to mention the fact ; moreover, some special reason can be shown for the exclusion of light, or the results have been produced under such perfect test conditions that the suppression of one of the senses has not really weakened the evidence.

"Another common error is that the occurrences can be witnessed only at certain times and places ; in the rooms of the medium, or at hours previously arranged, and arguing from this erroneous supposition an analogy has been insisted on between the phenomena called spiritual, and the feats of legerdemain by professional 'conjurers' and 'wizards,' exhibited on their own platform, and surrounded by all appliances of their art.

"To show how far this is from the truth, I need only say that with very few exceptions the many hundreds of facts I am prepared to attest,—facts which, to imitate by known mechanical or physical means, would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years,—have all taken place in my own house, at times appointed by myself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids.

"A third error is, that the medium must select his own circle of friends and associates at a *séance*; that these friends must be thorough believers in the truth of whatever doctrine the medium enunciates, and that conditions are imposed on any person present of an investigating turn of mind which entirely preclude accurate observation, and facilitate trickery and deception. In reply to this, I can state that (with the exception of the very few cases to which I have alluded in a previous paragraph, where whatever might have been the motive for exclusiveness, it certainly was not the vailing of deception) I have chosen my own circle of friends, have introduced any hard-headed unbeliever whom I pleased, and have generally imposed my own terms, which have been carefully chosen to prevent the possibility of fraud. Having gradually ascertained some of the conditions which facilitate the occurrence of the phenomena, my modes of conducting these inquiries have generally been attended with equal, and indeed in most cases with more success, than on other occasions, where through mistaken notions of the importance of certain trifling observances the conditions imposed might render less easy the detection of fraud.

"I have said that darkness is not essential. It is, however, a well-ascertained fact that when the force is weak a bright light exerts an interfering action on some of the phenomena. The power possessed by Mr. Home is sufficiently strong to withstand this antagonistic influence, consequently he always objects to darkness at his *séances*. Indeed, except on two occasions, when for some particular experiments of my own light was excluded, everything which I have witnessed with him has taken place in the light. I have had many opportunities of testing the action of light, of different sources and colors, such as sunlight, diffused daylight, moonlight, gas, lamp, and candle-light, electric light from a vacuum tube, homogeneous yellow light, etc. The interfering rays appear to be those at the extreme end of the spectrum. . . .

"My readers will remember that with the exception of cases specially mentioned, the occurrences have taken place *in my own*

house, in the light, and with only private friends present besides the medium."

"THE MOVEMENT OF HEAVY BODIES WITH CONTACT, BUT WITHOUT MECHANICAL EXERTION."

Under this heading, amongst other things, he says :

"These movements (and indeed I may say the same of every kind of phenomena) are generally preceded by a peculiar cold air, sometimes amounting to a decided wind. I have had sheets of paper blown about by it, and a thermometer lowered several degrees. On some occasions, which I will subsequently give more in detail, I have not detected any actual movement of the air, but the cold has been so intense that I could only compare it to that felt when the hand has been within a few inches of frozen mercury."

"THE PHENOMENA OF PERCUSSIVE AND OTHER ALLIED SOUNDS."

Under this heading Mr. Crookes says :

"These sounds are noticed with almost every medium, each having a special peculiarity ; they are more varied with Mr. Home, but for power and certainty I have met with no one who at all approached Miss Kate Fox. For several months I enjoyed almost unlimited opportunity of testing the varied phenomena occurring in the presence of this lady, and I especially examined the phenomena of these sounds. With mediums generally it is necessary to sit for a formal *séance* before anything is heard, but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane, a tambourine, on the roof of a cab, and on the floor of a theatre. Moreover, actual contact is not always necessary. I have heard these sounds proceeding from the floor, walls, etc., when the medium's hands and feet were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon, I have felt them on my own shoulder, and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that

they were true, objective occurrences, not produced by trickery or mechanical means.

"An important question here forces itself upon the attention. *Are the movements and sounds governed by intelligence?* At a very early stage of the inquiry it was seen that the power producing the phenomena was not merely a blind force, but was associated with or governed by intelligence : thus the sounds to which I have just alluded will be repeated a definite number of times, they will come loud or faint, and in different places, as requested, and by a prearranged code of signals questions are answered and messages given with more or less accuracy.

"The intelligence governing the phenomena is something manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium. When a determination has been expressed to do something which might not be considered quite right, I have known urgent messages to be given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present."

"THE RISING OF TABLES AND CHAIRS OFF THE GROUND, WITHOUT CONTACT WITH ANY PERSON."

"A remark is generally made when occurrences of this kind are mentioned, Why is it only tables and chairs which do these things? Why is this property peculiar to furniture? I might reply that I only observe and record facts, and do not profess to enter into the Why and Wherefore ; but indeed it will be obvious that if a heavy inanimate body, in an ordinary dining-room, has to rise off the floor, it cannot very well be anything else but a table or chair. That this propensity is not specially attached to furniture, I have abundant evidence, but like other experimental demonstrators the intelligence or power, whatever it may be which produces these phenomena, can only work with the materials which are available.

"On five separate occasions a heavy dining-table rose between a few inches and one and one-half feet of the floor, under special circumstances which rendered trickery impossible. On another occasion a heavy table rose from the floor, in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had prearranged so as to insure unquestionable proof of the fact.

"THE LEVITATION OF HUMAN BEINGS."

"On one occasion I witnessed a chair with a lady sitting on it rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such a manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions, for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them.

"The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room; once sitting in an easy chair; once kneeling on his chair; and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

"There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay, and Captain C. Wynne—their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs.

"The accumulated testimony establishing Mr. Home's levitations is overwhelming. It is greatly to be desired that some person whose evidence would be accepted as conclusive by the scientific world—if indeed there lives a person whose testimony in favor of such phenomena would be taken—would seriously and patiently examine these alleged facts. Most of the eye-witnesses to these levitations are now living, and would doubtless be willing to give their evidence. But in a few years such direct evidence will be difficult, if not impossible to be obtained."

"MOVEMENT OF VARIOUS SMALL ARTICLES WITHOUT CONTACT WITH
ANY PERSON."

"Under this heading I propose to describe some special phenomena which I have witnessed. I can do little more here than allude

to some of the more striking facts, all of which, be it remembered, have occurred under circumstances that render trickery impossible. But it is idle to attribute these results to trickery, for I would again remind my readers that what I relate has not been accomplished at the house of a medium, but in my own house, where preparations have been quite impossible. A medium walking into my dining-room cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery make an accordion play in *my own hand*, when I hold its keys downward, or cause the same accordion to float about the room, playing all the time. He cannot introduce machinery which will wave window-curtains, or pull up Venetian blinds eight feet off; tie a knot in a handkerchief and place it in a far corner of the room; sound notes on a distant piano; cause a card-plate to float about the room; raise a water-bottle and tumbler from the table; make a coral necklace rise on end; cause a fan to move about and fan the company; or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."

"LUMINOUS APPEARANCES."

"These being rather faint, generally require the room to be darkened. I need scarcely remind my readers again, that under these circumstances I have taken proper precautions to avoid being imposed upon by phosphorized oil or other means. Moreover, many of these lights are such as I have tried to imitate artificially, but cannot.

"Under the strictest test conditions I have seen a solid, self-luminous body, the size, and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach, standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times, with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy-chair.

"I have seen luminous points of light darting about, and settling on the heads of different persons. I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions I have more than once

had a solid, self-luminous, crystalline body placed in my hand, by a hand which did not belong to any person in the room. *In the light* I have seen a luminous cloud hover over a heliotrope, on a side-table, break a sprig off, and carry the sprig to a lady, and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand, and carry small objects about. These, however, more properly belong to the next class of phenomena."

"THE APPEARANCE OF HANDS, EITHER SELF-LUMINOUS, OR VISIBLE
BY ORDINARY LIGHT."

"The forms of hands are frequently felt at dark *séances*, or under circumstances where they cannot be seen. More rarely I have seen the hands. I will here give no instances in which the phenomena have occurred in darkness, but will simply select a few of the numerous instances in which I have seen the hands in the light.

"A beautifully formed small hand rose up from an opening in a dining-table and gave me a flower ; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light, in my own room, whilst I was holding the medium's hands and feet.

"On another occasion a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me. It then passed to me and patted my arm, and pulled my coat several times.

"At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him.

"A hand has repeatedly been seen by myself and others, playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near him.

"The hands and fingers do not always appear to me to be solid, and life-like. Sometimes indeed they present more the appearance of a nebulous cloud, partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower or other small object is seen to move. One person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen, first, an object move, then a luminous cloud appear to form about it, and lastly the cloud condense into shape, and become a perfectly formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes

appears perfectly life-like and graceful, the fingers moving, and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy, and fades off into a luminous cloud.

"To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle, or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

"DIRECT WRITING."

"The first instance which I shall give took place, it is true, at a dark *séance*, but the result was not less satisfactory on that account. I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine, whilst her feet were resting on my feet. Paper was on the table before us, and my disengaged hand was holding a pencil.

"A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

"My second instance may be considered the record of a failure. 'A good failure often teaches more than the most successful experiment.' It took place in the light, in my own room, with only a few private friends and Mr. Home present. Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message, such as I heard described a short time before by a friend. Immediately an alphabetic communication was made as follows: 'We will try.' A pencil and some sheets of paper had been lying on the centre of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried, but with no better result. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid towards the pencil, and rose a few inches from the table, the pencil rose again, and propping itself against the lath the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up, and moved back to its place, the pencil lay as it fell, across the paper, and an alphabetic message

told us: 'We have tried to do as you asked, but our power is exhausted.'"

"PHANTOM FORMS AND FACES."

"These are the rarest of the phenomena I have witnessed. The conditions requisite for their appearance appear to be so delicate, and such trifles interfere with their production, that only on very few occasions have I witnessed them under satisfactory test conditions. I will mention two of these.

"In the dusk of the evening, during a *séance* with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form like that of a man, was then seen by all present standing near the window, waving the curtain with his hand. As we looked the form faded away, and the curtains ceased to move.

"The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."

"SPECIAL INSTANCES WHICH SEEM TO POINT TO THE AGENCY OF AN EXTERIOR INTELLIGENCE."

"It has already been shown that the phenomena are governed by an intelligence. It becomes a question of importance as to the source of that intelligence. Is it the intelligence of the medium, of any of the other persons in the room, or is it an exterior intelligence? Without wishing at present to speak positively on this point, I may say, that whilst I have observed many circumstances which appear to show that the will and intelligence of the medium have much to do with the phenomena,* I have observed some circumstances, *which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room.* Space does not allow me to give here all the arguments which can be adduced to prove these points, but I will briefly mention one or two circumstances out of many.

* In a note to the page from which I quote this remark, Mr. Crookes observes: "I do not wish my meaning to be misunderstood. What I mean is, not that the medium's will and intelligence are actively employed in any conscious or dishonest way, in the production of the phenomena, but that they sometimes appear to act in an unconscious manner."

"I have been present when several phenomena were going on at the same time ; some being unknown to the medium. I have been with Miss Fox, when she has been writing a message, automatically, to one person present, whilst a message to another person, on another subject, was being given alphabetically by means of 'raps,' and the whole time she was conversing freely with a third person on a subject totally different from either. Perhaps a more striking instance is the following :

"During a *séance* with Mr. Home, a small lath, which I have before mentioned, moved across the table to me in the light, and delivered a message to me by tapping my hand, I repeating the alphabet, and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands.

"The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said : 'Can the intelligence governing the motion of this lath, change the character of the movements, and give me a telegraphic message through the Morse alphabet by taps on my hand?' (I have every reason to believe that the Morse code was quite unknown to any other person present, and it was only imperfectly known to me.) Immediately I said this, the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message, but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be.

"Another instance. A lady was writing automatically, by means of the planchette ; I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that although it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence : 'Can you see the contents of this room?' 'Yes ;' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of *The Times* which was on a table behind me, but without looking at it. 'Yes ;' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly, and with great difficulty, the word 'how-

ever' was written. I turned round and saw that the word 'however' was covered by the tip of my finger.

"I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

I will close these lengthy quotations from this able, candid article of Mr. Crookes', with some general remarks of his at the conclusion of the article, upon true and false mediums.

"THE PHENOMENA ARE ALL THE RESULTS OF TRICKS, CLEVER MECHANICAL ARRANGEMENTS, OR LEGERDEMAIN; THE MEDIUMS ARE IMPOSTORS, AND THE REST OF THE COMPANY FOOLS."

"It is obvious that this theory can only account for a very small proportion of the facts observed. I am willing to admit that some so-called mediums, of whom the public have heard much, are arrant impostors, who have taken advantage of the public demand for spiritualistic excitement to fill their purses with easily earned guineas, whilst others, who have no pecuniary motive for imposture, are tempted to cheat, it would seem, solely by a desire for notoriety. I have met with several cases of imposture; some very ingenious, others so palpable that no person who has witnessed the genuine phenomena could be taken in by them. An inquirer into the subject, finding one of these cases at his first initiation, is disgusted with what he detects at once to be an imposture, and he not unnaturally gives vent to his feelings, privately or in print, by a sweeping denunciation of the whole genus 'medium.' Again, with a thoroughly genuine medium, the first phenomena which are observed are generally slight movements of the table, and faint taps under the medium's hands or feet. These of course are quite easy to be imitated by the medium, or any one at the table. If, as sometimes occurs, nothing else takes place, the sceptical observer goes away with the firm impression that his superior acuteness detected cheating on the part of the medium, who was consequently afraid to proceed with any more tricks in *his* presence. He, too, writes to the newspapers exposing the whole imposture, and probably indulges in moral sentiments about the sad spectacle of persons, apparently intelligent, being taken in by imposture which he detected at once.

"There is a wide difference between the tricks of a professional conjurer, surrounded by his apparatus and aided by any number of concealed assistants and confederates, deceiving the senses by clever slight of hand, on his own platform, and the phenomena occurring in

the presence of Mr. Home, which take place in the light, in a private room, that almost up to the commencement of the *séance* has been occupied as a living room, and surrounded by private friends of my own, who not only will not countenance the slightest deception, but who are watching narrowly everything that takes place. Moreover, Mr. Home has frequently been searched before and after the *séances*, and he *always* offers to allow it. During the most remarkable occurrences I have occasionally held both his hands, and placed my feet on his feet. On no single occasion have I proposed a modification of arrangements, for the purpose of rendering trickery less possible, which he has not at once assented to, and frequently he has himself drawn attention to tests which might be tried."

Thus one by one scientific men are being led to investigate the claims of Spiritualism, and it can in strict truth be asserted, that there is not an instance known of one seriously and patiently examining the subject, without becoming convinced of its great importance; of the genuineness of the phenomena; and of the force which produces them being directed by intelligence. There can be no other result, and it must be evident to all careful readers of Mr. Crookes' article that he himself is almost up to the standard of Spiritualism.

The foregoing was written soon after Mr. Crookes published his article in the *Quarterly Journal*, and it is now generally understood that since then he has become satisfied that the force is often directed by spiritual intelligences, and that the phenomena are spiritual phenomena.

CHAPTER XXIV.

SPIRITUALISM AND SCIENCE—*Continued.*

THOUGH desirous that scientific men should enter upon an examination of the spiritual phenomena, we yet do not look to them as a body, any more than to theologians, for the establishment of its claims. We regard their qualifications for such an examination in the same light that an eminent member of their body—Mr. Alfred R. Wallace—does. In a paper read by him before the Dialectical Society, this distinguished scientist and spiritualist said :

“Another objection which I have heard stated in public, and received with applause, is that it requires immense scientific knowledge to decide on the reality of any uncommon or incredible facts, and that till scientific men investigate and prove them, they are not worthy of credit. Now I venture to say that a greater fallacy than this was never put forth. The subject is a very important one, and the error is a very common one, but the truth is the exact opposite of what is here stated, for I assert that *whenever the scientific men of any age have denied the facts of investigators on à priori grounds, they have always been wrong.*”

A lawyer may be deservedly eminent in his profession, but it does not follow, neither is it probable, that he shall be learned in theology or skilled in medicine, or that the theologian or physician shall necessarily have a better understanding of law because of his knowledge of his profession ; yet it would seem that by common consent scientists are supported in the pretensions, which some of them make, to superior ability to investigate and pronounce upon spiritual phenomena, because of their possession of the specific knowledge that relates to their especial departments of physical science, which latter, as now understood and treated by them, is the very opposite of the spiritual philosophy, the very existence of which being unable to comprehend, they either ignore or deny. This philosophy requires for its proper investigation minds which have either not been trained in the opposite school of material science, or which have cast off its shackles and are free to think, and possess the necessary energy and independence to act. A committee of strictly scientific men investigating spiritual phenomena, is much like a committee appointed

from one political party investigating transactions in the other. All disinterested observers know in advance what the report substantially will be.

There can be no question that generally more rapid progress can be made in separate, independent investigation, through different mediums and circles, than in seeking proofs in a body, like a committee of scientific men. They cannot all perceive alike, and often the strongest caviller sways the minds and belief of the others. We know of no means or processes recognized by science, which can be applied to test the phenomena with any greater assurance of success than the means and expedients which will occur to any ingenious, non-professional man, of a philosophical cast of mind. Neither the galvanic battery, the electrical machine, the magnet, nor the spectroscope of the philosopher, will substantiate or invalidate our facts; neither will the agents and reagents, the crucible and retort of the chemist, the telescope of the astronomer, the microscope of the naturalist, nor any of the special means and appliances in use by which scientists interrogate the secrets of physical nature. Neither can we expect physiologists and biologists to support our facts and philosophy with their theories, their premises and deductions, as they investigate the processes of life and mind with material eyes and instruments, and weigh results in ponderous scales.

Then again the sectarian spirit is as rampant in the ranks of Science as in the Church, and is equally intolerant and proscriptive. There is as much talent in the one as in the other, and this talent in both is often clouded by illiberal, contracted views, so that the *ipse dixit* of a scientist, unless based upon the most thorough investigation, is of no more value than that of a theologian; and when a scientist, in ignorance, pronounces against Spiritualism, his opinions should carry no more weight than those of the latter against the tenets and practices of a rival sect.

Agassiz has recently died, and from the *New York Times* of Dec. 16th, 1874, I copy the following editorial account of the temper in which he met the great question of truth or falsity of spiritual phenomena. If the writer speaks authoritatively and reliably, it only proves that the remarks just made in relation to the illiberal views of many scientists apply to this eminent man. This writer says of him:

“Although his mind was, above all things, receptive, as that of a great man of science must needs be, and although he was ready to give respectful consideration to any theory, or even any notion which was presented to him in good faith, he was moved to the wrath of

which his really vivacious and passionate nature was capable, by all sorts of charlatanism, and particularly by that sort which devotes itself to making the money that he had 'no time to make.' When Home, the medium, was at Boston, and was able to induce some men of note there to come and investigate his tricks and spasms, Agassiz remained aloof. One day the medium's 'agent' seeing the great naturalist in a railway car, introduced himself, and urged Agassiz to come to the *séances*, saying that he owed it to his position as a man of science to attempt to account for such extraordinary phenomena. He was listened to with glacial indifference. But when among other wonderful 'phenomena,' he told of a mysterious and half-luminous hand, which descended from the air and wrote oracular sayings, Agassiz turned quickly to him and said: 'Yes, I'll come. But, mind you! You see I'm strong, and I shall bring my *schlager*'—(short sword)—'with me, and when that hand appears I shall seize it and drive my *schlager* through it into the table.'

"'You surely wouldn't attempt such an unscientific proceeding as that, Professor, would you?' said the agent.

"'I shall, as surely as I come,' was the reply, and Agassiz was worried with no more invitations. The story, which comes from Agassiz's own lips, illustrates not only the plain common sense and the determination of the great naturalist, but the capacity of scorn that was in him, tempered by that constant sense of humor which made all social intercourse with him so delightful."

It is difficult to believe that Agassiz could have assumed such a swaggering manner and tone as this, but accepting the account as true, it proves that he lacked that patient liberal spirit, which is of the first importance in those who attempt the investigation of truths, which if established may controvert some of their own cherished opinions and theories. It is here assumed that because the agent expostulated mildly and reasonably against the unwarrantable threat to pin the materialized hand to the table, he was apprehensive of exposure. To an investigator of Spiritualism, of even very limited experience, it is apparent that the spirit in which the threat was made was one entirely inconsistent with fair and deliberate investigation, and the agent after this would have been no more justified in permitting Agassiz to be present at a *séance* with Mr. Home—to insult him, and the kind, intelligent spirits, who were laboring through him to enlighten mankind—than he would in urging a person who threatened to create a disturbance to visit in the family of one of his friends. When scientists learn to approach this subject in the character of students, and not as dictators, they will acquire all the evidence they

can reasonably desire ; until then Spiritualism will be abundantly able to take care of itself.

The scientific materialist, existing in a material world, with nothing apparently surrounding him but matter, is utterly at a loss to explain what matter is, or in what way material forces can produce, as he claims, the phenomena of life and motion, and yet baffled as he is at every step of his investigations, vainly striving to penetrate the mysteries of visible nature, he confidently assures us that nothing but matter exists ; that this matter, the nature of which is so incomprehensible to him, constitutes the sum of all that exists, and that spirit and spirit entities have no actual existence.

What inconsistency, what presumption for him to deny the existence of spirit which he has not seen, nor even rationally inquired into, and which if it does exist, so perfectly accounts for many visible effects, when he at the same time cannot explain what he does see and knows to exist. He condemns on *a priori* grounds ; it is impossible, he says ; but Arago declared, that "He who outside of pure mathematics pronounces the word *impossible*, lacks prudence." And another, perhaps equally good authority, Lord Brougham, said that this word "is the mother-tongue of little souls." The realm of the impossible is boundless to the savage and untutored mind, while it hardly exists to the consciousness of a Newton, a Bacon, or a Humboldt. "The wisest man," says Dr. Hare, "who speaks in ignorance, speaks foolishly to the ears of those who perceive his ignorance. The great mass of men of science appear in this light to Spiritualists when they argue against Spiritualism." Professor Hare learned this lesson from his own experience, for when he first commenced his examination of Spiritualism he said : "It is absurd to suppose that this power comes from spirits : " but like all earnest investigators of its mysteries he soon became satisfied that it did come from them, and had the honesty and courage to proclaim his convictions.

There are times when men of profound minds, after attentively considering a subject, and being unable to find a solution, are relieved by the plump confession of their inability ; there are other minds, not by any means so profound, who amid their wanderings through the mazes of a difficult subject, hopelessly strive on, and the idea of such a strategic movement never presents itself to them ; while with a third class, at the very outset, an apprehension of difficulty in the solution is sufficient to deter them from entering upon an investigation. In regard to Spiritualism, it would seem that scientific men are too often of the latter class. At the very threshold they scent difficulty ; their sense of security is alarmed ; and their

usual boldness in grappling with what they think they can easily manage, fails them in view of a contest with an adversary which they have not yet invented weapons to successfully attack.

Again, many scientific men, from long-established habits of doubting everything not already demonstrated and accepted, are as chary of bestowing their confidence as the miser his gold; their suspicion is morbid, and continually prompts them to hostility to every new idea, and often from an indefinable dread that it may in some manner clash with some of their pet theories. "Writers in the last century, like Bolingbroke in his *"Letters on the Study and use of History,"* fairly frightened all timid advocates of the spiritual phenomena from the expression of their views, and it became the fashion among them to check all scientific investigation into these phenomena, and the tone then given to scientific observation has been transmitted to the present time, and the neglect of these subjects has fostered the ignorance and misapprehension of them that distinguishes modern science; but they will yet form a prominent centre of scientific research."

With no intention of undervaluing the treasures of knowledge for which we are indebted to science, it is yet proper to say that much of this knowledge is based upon theory and speculation, and these theories and speculations are constantly undergoing modification, and often are subject to radical changes, which unsettle the previously accepted opinions and views regarding them, and what one generation holds as established scientific truth, is often in the next found to be glaring error, and it is only in very few departments of science and philosophy it can be claimed that even the principles upon which they are based are immutably established. That error in large proportions is mingled with the truth, the history of science up to the present day abundantly proves.

Geology, as a branch of science, has, comparatively speaking, but recently been called into existence, but it has had a vigorous growth, and now stands in full proportions, and its dicta demand and receive recognition. Previous to the discovery of the gold and silver mines of our western coast, no one doubted the ability of a thorough geologist, by means of his scientific knowledge applied on the spot, to point out the localities of the different veins of metal, their course, and to make an approximate estimate of their volume and richness. This was the theoretical view which not only unscientific men, but geologists themselves held and taught; but in point of fact, though hundreds of geologists, many of them accomplished in the knowledge of their profession, have traversed and applied their knowledge in

those districts, not a single discovery of any importance has ever been made by them ; the useful, practical discoveries have invariably been made by unscientific men. Science, in these fields, cannot boast of a single success.

The science of medicine has never been submitted to a crucial test like this, under which geology failed, and perhaps, were it compelled to submit to one similar, it might fare little better, for we know that when tests far less severe, relating to questions affecting both mind and body, in normal and abnormal states, have been applied, it has often exhibited similar weakness, notably in cases of death by poisoning, in diagnosis, and the results of particular modes of treatment of disease, in mental derangement, etc.

Knowledge by men of science is worked as are metalliferous lodes, in veins, and it is as absurd for a scientist to pass judgment upon a subject which he has not carefully and systematically examined, assuming the right to do so upon the ground of his knowledge of another special subject which he has studied, as it would be for a person who has exclusively directed his attention to working a vein of gold or silver, to claim from this special experience a practical knowledge of the course and character of all other mineral deposits, of whatever nature. So far from this proficiency in a specific branch, to which his chief if not sole attention has been directed, enabling him to form a more ready and correct judgment of the relations and principles of another branch of knowledge, it is generally the case that his specific and partial knowledge is rather a hindrance than an aid to their investigation.

Long years of devotion to the investigation of the laws and philosophy of certain branches of human knowledge, though they may result in the accumulation of a great mass of information relating to those branches, yet this acquisition is often at the expense of a proper understanding of other subjects, of equal or greater importance, in which others may as far excel them as they excel in their special departments. Mental and physical exercise, in their results, are similar. The prize-fighter develops muscular strength at the expense of his activity and general effectiveness, and the scientific man who forces all his mental energies in the direction of some particular branch of science, generally does so at the expense of the keenness of his perceptions in other directions. There may possibly exist anomalous beings—and we have traditional accounts of such—who are gifted with such comprehensive and harmonious mental organizations, that notwithstanding their attention may have been principally if not exclusively directed to some special study or

pursuit, are yet able to perceive and grasp with equal facility vast and subtle truths in every direction, but the world has no knowledge of their present existence. It is to be feared that such minds would approximate more nearly to perfection than it is permitted mortals to realize.

The hostile attitude of men of science to Spiritualism is often cited in proof of its falsity, but if this hostility on their part possess any weight as an argument against our claims, the utter repudiation by the great majority of them of all belief in the doctrines of the Church, tells with at least equal effect against Modern Christianity. The truth is, that as thinkers their opinions upon strictly religious or spiritual questions are even of less value than those of other equally intelligent men, whose pursuits do not engage and absorb all the powers of the mind, as scientific pursuits generally do.

The Scientific Convention which met at Hartford, in August, 1874, considered such subjects as "The Ascending Process of the Astragalus in Birds," "The Lobster," "Extinct Hogs in Ohio," etc. I am far from finding fault with the attention devoted to these subjects, but I would submit whether minds filled to their capacity with these and kindred questions, are necessarily in a better condition, better qualified to judge—even without examination—of the truth or falsity, possibility or impossibility of the spiritual phenomena.

Why is it that scientific men so persistently evade all attempts to solve the mystery that surrounds the feats of the Eastern jugglers? Unlike those of our own adepts in legerdemain, the performances of these men are in the open air, under circumstances where the usual accessories of our own operators cannot be made available. They sit unsupported in the air, and permit the observer to thrust a cane, or stick, or the arm under them, and move it freely in every direction. They hold a section of rope vertically in the air, and ascend it until they pass from sight, and return by the same means, and many other equally wonderful feats are performed by them. Neither scientific men nor our jugglers are able to comprehend the means by which these things are accomplished; but Spiritualists, knowing the power of spirits under favorable circumstances, and the perfection in which they produce their physical manifestations among the Orientals, find no difficulty in accounting for these facts.

Mr. T. A. Trollope, the author, in his letter of the 29th Dec., 1869, to the Committee of the Dialectical Society of London, as published in their *Report on Spiritualism*, says, when speaking of spiritual phenomena: "Those who have witnessed them with due attention must be convinced that there is no analogy between them and the

tricks of professed conjurers. I may also mention that Bosco, one of the greatest professors of legerdemain ever known, utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his art."

In our own country we find the Davenport Brothers (noticed in the first volume of this work) exhibiting feats almost as astonishing as those of the Eastern jugglers, and which the most accomplished professors of the art of legerdemain cannot imitate. Thousands of persons from witnessing these phenomena have become converts to Spiritualism; to a gross delusion and fraud, as most scientific men claim. Why do not these latter thoroughly investigate and expose them, and thus put an end to such efficient means of deluding their fellow-citizens?

Why do not scientific men turn their attention to "Blind Tom," the nearly idiotic, nearly blind negro boy (also noticed in the first volume of this work), who executes the most difficult musical compositions—the productions of the great masters—with a skill and power which are the envy and admiration of the most accomplished musical performers, while at the same time he possesses other gifts equally astonishing? Here is a human phenomenon surely as worthy the attention of scientists and philosophers as the origin of meteors, and intimately related to the question of the descent of man from the monkey; but so far from making this a subject of study and investigation, they have for the many years Tom has been before the public, persistently avoided it, as they do the phenomena of Spiritualism, and all other subjects the study of which gives no promise of sustaining the many theories and speculations upon which much of their scientific structure is based.

Every man of scientific attainments who has openly arrayed himself in opposition to the higher phenomena and manifestations of Spiritualism, has done so in ignorance; and for proof of this assertion the intelligent reader who has acquired rational ideas upon this subject, need only be referred to their sayings, writings, or lectures; and their impatience of any investigation of its claims chiefly arises from their basic materialism, which rejects all faith in the existence of the soul, and of a future life. They expect nothing, and being swayed by material ideas and views, desire nothing of this kind. They view Spiritualism as a staunch Protestant does Roman Catholicism: all is vanity; no redeeming virtue; idolatry and superstition all. When any man denounces the phenomena of Spiritualism from his observation of a few fraudulent attempts to imitate them, he proclaims two things—the first is his egotism and vanity in presuming

that he is competent to judge of the whole range of spiritual phenomena from witnessing a few tricks; the second is his possession of a credulous and prejudging mind, that can determine important questions without evidence or knowledge, and he has no right to sit in judgment upon them, for he entirely ignores the evidence upon which their claims are based. Of such it was said :

“He that answereth a matter before he heareth it, it is folly and shame unto him.”

Of philosophers versed in moral and mental science I would ask the question—one which in our day necessarily transcends in importance all others relating to mental phenomena—Why is it that the contagion of Spiritualism claims as its victims all intelligent persons who are brought fully within the circle of its influence? or in other words, how is it that every mind of average capacity, that fairly investigates it, necessarily becomes its supporter? If Spiritualism is the hideous moral disease it is sometimes represented to be, and is so incurable, and so rapidly extending, it would seem to be your immediate and highest duty to make yourselves thoroughly acquainted with the moral causes which produce it; whether it is transmitted through hereditary taint or produced by external influences. Also to closely observe the mental phenomena which accompany it, and then to direct all your efforts to the discovery of the efficient means of subduing it. The atmosphere is pervaded with it, the opportunities for observation are abundant, and yet not only you, but the majority of our medical men and theologians are as profoundly ignorant of its true character, and apparently as indifferent to its existence and effects, as if it were not extending its ravages with startling rapidity.

We all know that when a question of minor importance, such as that of the possible or probable mode of action, or of the relations between certain functions of the mind or brain is proposed for consideration, numerous minds of your class spring to the arena, eager to do battle either for or against the opinions advanced, yet here is a phenomenon which threatens to revolutionize the moral and theological sentiments of mankind, which is actually ignored by you as if neither you nor mankind in general had any interest in a correct understanding of it. Surely it is the duty of philosophers, of men of science, and of all well-wishers of mankind to investigate and explode it, and reclaim millions of their fellow-men, who in all other matters are sensible and intelligent, from their delusion, and this duty is the more pressing, for the reason that should this delusion or philosophy, whichever it may be, continue to extend for the next quarter

of a century, in the ratio it has increased for the past quarter, it will embrace within its sphere every inhabitant of the United States, and millions of the inhabitants of Europe.

The strictly scientific mind reasons from material premises, and deals principally with material facts, and is often morbidly averse to the admission of any conclusion which cannot be established by evidence appreciable by the senses. Spiritualism deals with both spirit and matter. It heeds not the restraints which would limit our researches to what can be made manifest to the senses alone; it recognizes man's dual nature, and declares that he is only temporarily related to temporal things, and that his real existence and surroundings are not demonstrable by the evidence which is applicable to the conditions of his earthly existence. Innumerable facts justify the assertion that what we call the invisible world is visible under favorable circumstances; that we have already penetrated the veil that separates the two worlds, and are perhaps as well acquainted with the inhabitants beyond as our fathers were with the inhabitants of the western coast of America.

There are few scientific men of eminence who have not written or lectured, and engaged in building up some theory, or system, to which they are as devotedly attached as the ingenious inventor is to the laborious product of his head and hands. We present to their notice an array of well-attested facts, with the conclusions they establish; all of which are directly opposed to some at least of their cherished ideas. What class of men would not view with impatience, if not alarm, new discoveries that threaten to overthrow many of their established opinions; opinions which are identified with their reputations, and which they have proclaimed with the assurance of conviction; which have been generally accepted; and to which they are wedded as parent to child. It cannot be expected that the great body of scientific men of this generation will, upon any amount of evidence, accept such revolutionary ideas in the place of many of their own favorite theories, which must fall when the new ideas become dominant. They cannot generally accept our facts, not only because many of their theories would vanish into nothingness, but also because they would be compelled to unlearn much that they erroneously regard as established truth, before they could learn and comprehend the new truths, and this task nearly all the lights of science are too far removed from youth, with its hopes and incentives, to accomplish.

A confession of the impatience with which scientific men view new

ideas and new discoveries, when not originating with themselves, was made by Professor Henry, when Professor Hare proposed the consideration of the subject of spiritual phenomena to the American Association at Washington. "It is a dangerous subject," said Prof. Henry, "to introduce into this convention."

Why dangerous, if it be the mixture of delusion and fraud that scientific men declare it to be? Are not they able to expose the fallacy of its pretensions when they condescend to apply the torch of science? Dangerous to them! Professor Henry did not say it was dangerous to the ignorant and credulous. Truly it is dangerous to many of the cunningly and laboriously devised theories of scientific men, and it is this class instinct that Professor Henry gave voice to, that silently but powerfully admonishes scientists to beware how they encourage the spread of the truths of Spiritualism, for when they become generally acknowledged many fictitious reputations will explode like bubbles.

Suppose it had been consistent with the plan of Divine Providence that we should constantly exist in full view of the splendors of the sun; one continuous day, with no recurring night; how radically different would have been all the mythologies and religious systems of the world; how different all our conceptions of Deity, and how limited our knowledge of His works, in the absence of the starry heavens as a field of observation. It was possible for all this system of worlds; all this grandeur and beauty to have existed without our being able to perceive it, and had this been the case, where is the finite mind that could have grasped the true idea of its character? who could possibly have conceived of or believed in its existence, when even now we fail to comprehend its splendor and magnitude?

If told, that by withdrawing the light of the sun, millions of heavenly bodies could plainly be seen, each exceeding in dimensions our own immense globe, who could have believed such an incredible assertion? What would have appeared more absurd than that distant objects could be plainly perceived, in the absence of light, when they could not be seen by the aid of that light? And yet we know that the solar light in our atmosphere is a curtain which shuts the stars from our view, and that it is only when we are enveloped in darkness that they can be perceived. Darkness is a condition of their visibility to us, and we perceive the philosophy of it, but it is only because we know it to be thus from observation and experience that we comprehend it so readily. Now solar light is as inimical to the perception of spiritual things as it is to the perception of the stellar bodies, and in some degree, if not principally, from the same

cause ; the reflecting or emitting power in respect to light, of both the heavenly bodies and of spiritual objects being overcome by the solar rays, and thus the more sensitive delicate rays, upon which depends the visibility of heavenly things, whether material or spiritual, are deflected or destroyed.

There are some rays of the solar spectrum which are not in any way visible, and others are not visible until they are separated to a certain extent from their more brilliant associated rays, and of course ordinarily in nature they are to us as invisible as if they had no existence, and if any object existed which could only reflect these rays, then it would be invisible in ordinary light, and an increase of light would only lessen the possibility of perceiving it. Yet some of these invisible rays have been photographed by Dr. Henry Draper and other scientists, as spirits slightly materialized also have been by Mumler and other photographers.

Color-blindness is a defect of sight to which many persons are subject. Helmholtz, the distinguished Professor of Physics in the University of Berlin, in his *Popular Lectures on Scientific Subjects* says :

"Persons so affected are called *color-blind* because they confound certain hues which appear very different to ordinary eyes. At the same time they distinguish other colors, and that quite as accurately, or even (as it seems) *rather more accurately* than ordinary people. They are usually 'red blind;' that is to say, there is no red in their system of colors, and accordingly they see no difference which is produced by the addition of red. All tints are to them varieties of blue and green, or, as they call it, yellow. . . . They cannot see the red end of the spectrum at all. . . . In this particular of discrimination of colors, we find remarkable inequalities in different parts of the retina."

The same writer adopts the theory of colors proposed by Dr. Thomas Young, whom he, in common with other eminent scientists, considers as one of the most acute men that ever lived. He says :

"Dr. Young supposes that there are in the eye three kinds of nerve fibres, the first of which when irritated in any way produces the sensation of red, the second the sensation of green, and the third that of violet. He further assumes that the first are excited most strongly by the waves of ether of greatest length ; the second, which are sensitive to green light, by the waves of middle length ; while those which convey impressions of violet are acted on only by the shortest vibrations of ether. Accordingly, at the red end of the spectrum the excitation of those fibres which are sensitive to that color predominates, hence the appearance of this part as red. Further on,

there is added an impression upon the fibres sensitive to green light, and thus results the mixed sensation of yellow. In the middle of the spectrum the nerves sensitive to green become much more excited than the other two kinds, and accordingly green is the predominant impression. As soon as this becomes mixed with violet, the result is the color known as blue, while at the most highly refracted end of the spectrum the impression produced on the fibres which are sensitive to violet light *overcomes every other.*"

Assuming the correctness of this theory of Dr. Young's, that there are in the eye three kinds of nerve fibres, each kind when irritated in any way producing the sensation of a certain color, the question can fairly be asked: Cannot there be substantial objects in the world around us which give no impulsion to such waves of ether as irritate the nerve fibres of the eye, and produce the sensations of colors, and cannot these objects give impulsion to certain other waves, to which the natural eye is insensible, but which are precisely adapted to produce the sensations of color and form in another eye differently constructed?

Camille Flammarion, the distinguished astronomer of France, and author of many scientific works, in a discourse pronounced in 1869, made some remarks which aptly apply here. He said:

"Of a hundred rays emanating from that sun, *a third only is accessible to our sight, either directly or reflected by objects*; the other two-thirds exist and act around us in a real, although in an invisible manner. They are warm without being luminous for us, and are yet far more active than those which excite our sense of vision, for they attract the flowers to the sunny side; they produce every chemical action,* and in an equally invisible manner they elevate the vapor from water into the atmosphere to form clouds, thus occultly and silently exercising around us a colossal force, mechanically equal to many thousand million horse-power.

"If the burning and chemical rays which are ever active in nature are invisible to us, it is because the first are not quick enough to excite our retina, and because the second strike it too quickly. *Our eye can only perceive things between these two limits, before and beyond which it sees not.* Our terrestrial organism may be compared to a harp with two strings, which are the optic and auditory nerves. A

* In a note this writer says: "*The retina of the eye is insensible to these rays, but other substances indicate their presence; for example, iodine and salts of silver. A part of the solar spectrum has been photographed by these rays, which our eyes see not. The photographic plate shows no visible image on issuing from the camera, although it is there, since a chemical operation will render it visible.*"

certain class of movements will make the first vibrate, and another class of movements will make the second vibrate. *Such is the whole of human sensation*, more limited even than that of certain other living creatures, of certain insects for example, amongst which these same cords of sight and hearing are more subtle and delicate. Now there exists in nature, not two, but ten, a hundred, a thousand different species of movements. Physical science therefore teaches us that we live in the midst of a world that is invisible to us, and that it is not impossible that beings equally invisible to us also live on the earth, with an order of sensation absolutely different to ours, and without our being able to appreciate their presence, unless they manifest themselves to us by facts which come within the order of our sensations.

"In the face of these truths, which as yet are only dawning upon us, how absurd, and of how little value does the *à priori* negation of them appear! When we compare the little we know, and the scantiness of our sphere of perception, with the quantity that exists, we cannot but conclude that we know nothing, and that everything still remains for us to learn. With what right then can we pronounce the word 'impossible' in the face of facts that we can ascertain and state, without being able to discover even their cause."

There are many things which our unassisted vision cannot perceive, but which with the aid of glasses we readily discern; there are many other things, like certain gases, the presence of which cannot be detected by the sense of sight, but which are readily recognized by the sense of smell or taste. What would many persons think, if they were told that there is a metal which in its ordinary condition is invisible, and possesses only one-fifteenth the weight of atmospheric air, and that it constitutes two-thirds of every drop of water we drink? Yet by chemists this is known to be a fact. This metal is known under the name of hydrogen.

Oxygen, nitrogen, hydrogen, and carbon are the principal elements constituting all organic and most inorganic matter. The first three are gases, and invisible, and yet when thus combined they become apparent to the senses, and why should there not be still more ethereal elements which in like manner combine to constitute a sublimated spiritual world; a world which our material senses are not, fitted nor intended to discern or appreciate. Is not this possible? and if an All-wise Being has created all that exists, is it not probable? and does not the greatest difficulty in the way of believing that it is so, arise from a pre-existing, and perhaps a predominant doubt of the existence of this Great Intelligence? for if His existence be

fully admitted we cannot deny that He could create such a world as easily as this, and the only question to be settled would be the one of its adaptability to our spiritual necessities and desires.

No object is perfectly transparent, neither is any entirely opaque. Glass obstructs the passage of the light in some degree, but when made of the purest and best materials, and finished in the most skillful manner, with parallel surfaces, and placed in a favorable position it becomes nearly invisible. Now suppose the spirit-world to be placed above and around us, so as to admit of the transmission of all the solar light, neither reflecting nor refracting any of its rays ; in other words, suppose it to be in respect to light like glass itself, only excelling the latter in a necessary but really small degree in the perfection with which it permits the light to pass through it, we then at once perceive that it would be invisible to us, and yet from our knowledge of the materiality of glass we would also conceive that this spiritual world might possess certain substantial characteristics.

Many things in one state are invisible which in another are visible. Thus a freshly prepared solution of nitrate of silver is perfectly transparent, but the action of light will in a short time convert the salt into an oxide, and the solution then becomes dark, or even black, and incapable of transmitting rays of light. It is no more difficult to conceive that the eye may be naturally insensible to certain objects and forms, than to realize that the sense of smell cannot recognize all odors ; the taste, all flavors ; the ear, all sounds ; yet we know that ordinarily these senses do not take cognizance of certain of these qualities, from the fact that individuals have been so exquisitely organized in respect to certain of these senses, as to be agreeably or disagreeably affected by certain odors, flavors, or sounds, which are wholly unrecognizable by the great mass of mankind, just as certain mediumistic persons see, hear, or feel spiritual objects and things, while most persons are not conscious of their presence, or even of their existence.

The eye is an instrument only, as is the telescope or microscope ; a perfect instrument it is true within certain limits—for the purposes that God has designed it—but what reason have we to assume that it was intended to perceive everything, any more than that our other senses were intended to apprehend beyond certain narrow limits ? It may be, and undoubtedly is the design of the Creator that it shall ordinarily take cognizance only of such objects and things as directly relate to this external life.

All this tends to prove the possibility of organized, sublimated matter being invisible to us, though it may exist in proximity to us,

and applies with equal force to the possibility of human spirits being present, and yet invisible. The telescope has revealed to our eyes worlds above us; the microscope, worlds swarming with life beneath and around us. These exist, and yet by our unaided senses we cannot perceive them. Why, in view of these facts, should we hesitate in admitting the probability of another world existing around us? Assume, if we please, that the world of the Spiritualist has no existence; is it not probable that a world of some kind, peopled by some kind of beings, whether human, angelic, or otherwise, does exist? Is it at all probable that the vast tract of our atmosphere is entirely void of life of any kind, when all below is a buzzing hive, and even the heavenly bodies are aglow with beauty and musical with harmony? If in all this atmosphere, and in all the spaces of the solar and stellar systems, there is nothing living, nothing intelligent, then has Deity failed to improve opportunities, and a vast field for the exercise of His beneficence is totally uncultivated. Spiritualism proves conclusively that this oversight has not been made; that this ethereal region is designed for the heavenly abode of the intelligent creatures whom God has created.

“Lo! how the viewless air around
With quick'ning life is stirred.
And from the silences profound
Leaps forth the answering word,
We live—not in some distant sphere,
Life's mission to fulfil,
But joined with faithful spirits here,
We love and labor still.”

When such questions as these are considered, and the facts they involve appreciated, it should cease to be an objection to the existence and proximity of spiritual bodies and substances, that we cannot perceive them with the natural eye, which is wisely fitted to the perception of material objects only. There should also be less objection made to the phenomena of Spiritualism, that some of them require for their production either total or partial exclusion of the light, for even the operations of the human mind are carried on in the dark chambers of the brain, and perhaps one of the principal uses of the bone-constructed skull is to effect this very purpose; namely, the exclusion of light. I admit that a reasonable degree of suspicion, or at least caution, is justifiable and necessary in dark séances, and certainly no person when present should fall into the opposite extreme of blind confidence, or he would deserve to be deceived. But

then many of the most astonishing manifestations occur in the light, and at least three-fourths of all I have witnessed have so taken place, and the experience of most practised investigators will probably confirm mine.

But then suppose darkness were necessary in every case, this would prove nothing against the genuineness of the manifestations. At the most it would only suggest cautious proceeding and watchfulness, and would justify a moderate degree of suspicion ; nothing beyond these ; for we know that for many processes both in nature and art the exclusion of light is necessary. Although light is the agent upon which the photographer depends for taking his picture, yet it is only in certain stages of the process that this is necessary, and in other stages darkness is equally requisite.

When Daguerre first made public the knowledge of his process for taking daguerreotypes, darkness was stated to be a necessary condition at certain stages in the process. No scientific man made objection to the truth of the discovery on this ground, yet when those best versed in spiritual investigation state that in certain manifestations darkness is necessary, the declaration is met with sneers, and expressions of contempt for a philosophy that cannot effect all its results on a housetop, or on the stage of a theatre. In dealing with the questions of spiritual existences and spiritual phenomena, it is only fair to allow that from their very nature they must involve as delicate and absolute conditions, as those upon which the production of the various phenomena of light and electricity are known to depend.

Thus far there has been little really scientific investigation of the phenomena of Spiritualism, for whenever any scientist has ventured to inquire into its mysteries, he has met with such open scorn or silent contempt from his brother scientists that, unless he has been able and willing to encounter the hostility of his class, he has withdrawn from further examination of the subject, and left it for others who are not fettered by class prejudices, or influences, or fears, to prosecute the work which he prudently could not. But there are other scientists whose minds are accessible to truth whenever it knocks for admission, and whose varied experience and capacity for investigation, together with their fidelity to duty, render them highly competent to the task of vindicating the truths of Spiritualism, and it is to these that our cause looks for assistance in the efforts to establish it upon an acknowledged scientific basis.

It may seem strange to many that Spiritualists generally are so indifferent to the opinions of scientific men regarding their belief

The self-sufficiency and arrogance which many of them have exhibited, when proposing to investigate spiritual phenomena, have discouraged Spiritualists, who had sincerely hoped that they were dealing with men who would bring to the work a calm, dispassionate spirit, actuated solely by a love of the truth. Spiritualists have often been disappointed to find that the spirit manifested by scientists toward the whole subject, has been like that exhibited by Agassiz, one of fierce combativeness, accompanied with the most arbitrary and unreasonable demands, conditioned upon their examination of the subject. It has been like persons in a chemical class imposing conditions upon the experimenter, with refusal to see or believe unless the conditions framed in their ignorance are complied with. To any one familiar with spiritual phenomena this attitude of scientific men is simply absurd, and what renders it still more so is that Spiritualists, and even the apparent experimenters themselves—the mediums—have little knowledge of the conditions, and why certain of these are required, so that for them, or others for them, to concede other conditions dictated by the investigator, would often be an act of rashness, as compliance would jeopardize the production of the phenomena, and perhaps insure the failure of satisfactory results.

Scientific men whose fairness and love of truth have permitted them to carefully investigate the subject, have invariably become convinced of the soundness of its claims. Some, like Sir David Brewster and Lord Brougham, after a slight examination have become convinced of the truth of some of its phenomena, denied their belief in deference to public opinion, and left on record attestations to these truths, which after their death have been made public.

Professors Hare and Mapes, the two most eminent chemists this country has produced, commenced their investigations with the expectation and intention of exposing it, and both became pillars of support to the cause in its early history. Hundreds of others, equally well known in science, literature, art, theology, law, and medicine, both in Europe and America, testify to the successful results of their examination of this subject, and in France, two persons testified to the inexplicable character of the Davenport manifestations, whose testimony upon these matters would be considered strong indeed, if judged by the standard of testimony of other experts on other questions. M. Hamilton, one of these, a well-known professor of *legerdemain*, and M. Rhys, a manufacturer of conjuring implements, both of Paris, furnished the Davenport brothers with written testimonials, certifying that after the most careful observation of their performances, and close inspection of their cabinet, the phenomena

produced in their presence were inexplicable; and M. Hamilton gives it as his opinion that jealousy alone was the cause of the outcry raised against them.

That science is yet in its nonage, no scientific man will be rash enough to deny. The fields for exploration and discovery are limitless as space. Our knowledge will always be incomplete, and as we can never know all, we never will be able to say we have a knowledge of all laws, nor even of all the relations of known laws. How presumptuous then for scientific men to virtually assume the possession of this knowledge, as they do when they declare that spiritual phenomena are opposed to physical laws; that these things cannot be as reported, but must be the products of deception or delusion.

"In the infancy of a science," says Sir David Brewster, "there is no speculation so worthless as not to merit examination. The most remote and fanciful explanations of facts have often been found the true ones, and opinions which have in one century been objects of ridicule, have in the next been admitted among the elements of our knowledge."

Agassiz, in a lecture delivered in San Francisco, said: "He well remembered in his school days that electricity was a plaything in the hands of the teacher, and exemplified in the electric room by a few balls jumping at the attraction of the Leyden jar. Now what had electricity become? And if some sour, powerful man had been sneering at the investigations then made by physicists, perhaps the investigations in electricity might then have stood still, and where should we have been to-day?"

Yet Agassiz assumed the position of the "sour, powerful man" toward Spiritualism. In fifty years from now how will the present opposition to spiritual phenomena by scientific men be viewed? And yet notwithstanding all the attention that has been given to the study of electricity, how little is known of it? Faraday, although he declined to investigate spiritual force, had become eminent in his electrical researches, and had the courage and honesty to confess how little he knew of electricity—but little more than scientific men now generally know of spiritual phenomena. At a meeting of the British Association for the Advancement of Science, held at Swansea, when Faraday was living, he was appealed to for his opinion as to the nature of electricity, and his reply was: "There was a time when I thought I knew something about the matter, but the longer I live, and the more carefully I study this subject, the more convinced I am of my total ignorance of the nature of electricity."—*Electric Science by Bakewell.*

Rutter, in his *Human Electricity*, p. 47, says: "Some of the conditions which we call the laws of electricity and of magnetism, are known. These may not improperly be viewed as their habits, or modes of action; the ways in which they manifest themselves to *some* of our senses. But of what they consist, whether they possess properties peculiar to themselves and independent of the ponderable substances with which we have always found them associated, or in what respects they differ from light and heat, and from each other, is beyond the range of our experience, and probably of our comprehension."

And yet when men of science of the profoundest minds, like Faraday, who have devoted their lives to the study of these forces, confess their inability to comprehend them, we hear other scientific men, who have given far less attention to the subject, speak of the laws which govern them as if they fully comprehended them, and profess from this knowledge to be able to decide upon, and deny, the existence of another force—the spiritual—of which they know absolutely nothing, on the ground of its manifestations being contrary to the laws of nature; as if they knew comparatively anything of these laws. Many scientists seem to forget that "science itself has been built up by observation, experiment, and inductive reasoning, and not by reasoning from general intuitions and general truths, which was the mode of reasoning of previous ages," and in judging of spiritual phenomena they employ the very mental processes and tests which they condemn when applied to science, instead of submitting our facts to observation, experiment, and the inductive method of reasoning.

Scientists are utterly incredulous, and some even indignant, when we declare that there is a class of phenomena dependent upon the operation of spiritual forces which they have not yet observed, and this even when we present a host of observed and attested facts to sustain the actual occurrence of these phenomena; but when Professor Tyndall and other leading scientific authorities assert that the violet rays of light are the result of more than seven hundred millions of vibrations *per second*, their dicta in support of this manifest impossibility are humbly accepted as established truth. It is enough that this incredible assumption is a legitimate deduction of the undulatory theory of light of Thomas Young, which they have accepted, to command their common consent. Seven hundred millions of distinct vibrations of certain rays of light in a single second of time, they can readily believe possible, but they cannot for a moment admit that there may be spiritual bodies so constituted as not to reflect any of the visi-

ble rays of this light, and hence invisible to our organs of vision, not even with the testimony of all ages, together with that of thousands of persons now living, many of them quite as well qualified as themselves to judge of the evidence necessary to establish the fact, and not even when we offer to furnish proof incontestable even to their own senses.

The first they believe, for the reason that to reject it would endanger the stability of their favorite theory of undulation ; the latter they reject, for the reason that to admit it would endanger many of their other theories and speculations.

Spiritual phenomena are very wonderful, but this does not justify the assumption of their impossibility. If, fifty years ago, our scientific men had been told by any number of unscientific men, that there was a large section of our country in which all fertility was limited to the winter and spring months, while during the summer vegetation became dormant, they would have contended that this was impossible north of the equator ; contrary to established physical laws ; the laws of nature. Nevertheless this is true of the whole of California, and this peculiarity of climate of that State led thousands of the pioneers who reached it during the summer months, to abandon it as a barren waste, while those who arrived during the winter and spring months extolled it as an earthly paradise.

Few are killed by lightning, and if a person were asked whether he had seen a man thus killed, or whether he knew of any one who had been thus killed, the answer probably would be, no ! This would not invalidate the fact of others having been destroyed by lightning, nor would it diminish our confidence in the testimony of those who know of cases of death from this cause, for the reason that we have accepted the fact itself. Similar testimony to this for ages had been constantly presented to scientific men as to the falling of meteoric stones ; but learned men, reasoning upon *a priori* grounds, said : It is contrary to the laws of nature ; the law of gravitation contradicts it ; it is all nonsense. Nevertheless a time came, less than a century since, when men of science could no longer deny what had been known by common people for centuries, and were compelled to admit a violation of the law of gravitation—or to frame a theory as to the origin of these stones. They sensibly and characteristically did the latter, and saved gravitation.

To-day, as a body, they stand in relation to Spiritualism as, a century since, they stood towards the falling of meteoric stones. The evidence now, as then, is continuous and direct ; can be easily verified ; but scientific men stand aloof, exclaiming : It is contrary to the laws of nature and to our experience ! it is all nonsense ! but

before long they will be found dodging the showers of spiritual phenomena as earnestly as the poor villagers in France did the shower of meteoric stones.

Many thousands of intelligent persons, now living, have seen, heard, and even felt, what to them are spirits. Many of these persons are versed either in science, theology, law, or medicine ; and others are steady, clear-headed men of business, with capacity fully up to the average standard of their fellow-citizens. How is this array of testimony regarded by the majority of scientific men ? Why are told it is mere delusion ? You see not ; hear not ; feel not. *We* believe nothing unless we can see, hear, feel, or otherwise have it demonstrated to *our* senses ; but your eyes, your ears, your sense of feeling, all, all are unreliable. You have not been trained and educated to distinguish one bug or insect from another. You have not spent your lives in weighing gases and analyzing minerals ; in studying the stars, nor in demonstrating which are the actinic, calorific, and chromatic rays of the spectrum. *We*, having devoted our lives to these departments of science, must of necessity be better able to judge of the vast world of causes than you, who although you have neglected our specialties, may have given an equal amount of study and observation to the particular subject which has engaged your attention.

The spirit of arrogance here crops out as luxuriantly as it did when the professor of philosophy at Padua, while denying the discoveries of Kepler, refused to verify them by looking through his telescope.

Dr. Richardson, some years since, at a meeting of the British Association, gave an account of his experiments upon vitality, and in the course of his address stated that he had seen a kitten revive after severe freezing ; and even immersion in ether. Now this appears very much like restoring the dead to life ; though we know the animal must have been simply in a state of suspended animation ; but not a word was said by any person in that respectable scientific body that could be construed into the expression of a doubt as to the fitness and capacity of Dr. Richardson to properly conduct the experiments, nor did there seem to be a doubt in the minds of any that the facts were as he stated ; but how very differently would Dr. Richardson have fared before this body of savants had his experiments related to spiritual science. If instead of operating upon a kitten, and astonishing the assembled wisdom of the Association, he had experimented upon a man who had been rendered as unconscious as the kitten, by an agency which he had found to be supermundane, and who in that state had given demonstrative proof of his brain being used by an intelligence other than his own ; how differently

would his remarks have been received, and so far from being considered in every way qualified to conduct experiments with scientific accuracy, his judgment would have been called in question; and if he had not wilted under the biting sarcasm of his associates, they would soon have added expressions of doubt as to his sanity. The tendency of scientific minds, like that of other minds, is to view all things from fixed standpoints. They fortify these points and entrench themselves in their citadels, and it is not surprising that so much battering is required to dislodge them.

The attitude of scientists in relation to Spiritualism is opposed to the claims to respectful attention that a sufficiency of evidence always establishes. Lawyers understand the character and rules of evidence, these rules having been framed by the highest wisdom of their profession, and many of them having weighed our testimony by these rules have necessarily accepted it, and become converts to Spiritualism; but scientists seem to disregard evidence, except when presented by themselves, or when it can be made to support their favorite theories. Our evidence, legally judged, would forever establish at least the phenomenal truths of Spiritualism, as may be seen from *Greenleaf on Evidence*, pp. 4, 14, 15.

"The true question therefore," says this authority, "in trials of fact, is not whether it is possible that the testimony may be false, but whether there is sufficient probability of its truth; that is, whether the facts are shown by competent and satisfactory evidence. *Things established by competent and satisfactory evidence are said to be proved.*

"By satisfactory evidence, which is sometimes called sufficient evidence, is intended that amount of proof which ordinarily satisfies an unprejudiced mind beyond reasonable doubt."

And again: "While unbounded credulity is the attribute of weak minds, which seldom think or reason at all, unlimited scepticism belongs only to those who make their own knowledge and observation the exclusive standard of probability. Thus the King of Siam rejected the testimony of the Dutch ambassador, that in his country water was sometimes congealed into a solid mass; for it was utterly contrary to his own experience.

"Sceptical philosophers, inconsistently enough with their own principles, yet true to the nature of man, continue to receive a large portion of their knowledge upon testimony derived, not from their own experience, but from that of other men, and this even when it is at variance with much of their own personal observation. Thus the testimony of the historian is received with confidence in regard to the occurrences of ancient times; that of the naturalist and the trav-

eller in regard to the natural history and civil condition of other countries; and that of the astronomer respecting the heavenly bodies; facts which, upon the narrow basis of his own 'firm and unalterable experience,' upon which Mr. Hume so much relies, he would be bound to reject as wholly unworthy of belief.

"The uniform habits, therefore, as well as the necessities of mankind, lead us to consider the disposition to believe upon the evidence of extraneous testimony as a fundamental principle of our moral nature, constituting the general basis upon which all evidence may be said to rest.

"Subordinate to this paramount and original principle, it may, in the second place, be observed that evidence rests upon our faith in human testimony, as sanctioned by experience; that is, upon the general experienced truth of the statements of men of integrity, having capacity and opportunity for observation, and without apparent influence from passion or interest to pervert the truth. This belief is strengthened by our previous knowledge of the narrator's reputation for veracity; by the absence of conflicting testimony; and by the presence of that which is corroborating and cumulative."

Those who deny the phenomena of Spiritualism do so in utter disregard of the nature and principles of evidence, as understood and expounded by the highest legal authorities, and as regarded in our courts of law, where it is a well-established rule to recognize the conclusive character of evidence, when not less than two competent, credible witnesses testify to the knowledge of certain facts, as against the testimony of any number of persons who have not equally favorable opportunities of knowing whether such things are true or otherwise. 'Thousands of competent persons testify to their having witnessed spiritual phenomena; often from two to a dozen being present and witnessing the same under circumstances where the proofs were made evident to one or more of their senses, and where deception or delusion were equally impossible, and yet this intelligent, concurrent, and disinterested testimony, is met with a simple denial by those who are in no way better qualified to form opinions—even if they had been present—and who cannot pretend to have had any opportunities whatever, of judging of the validity of the testimony given by those who were personally present when the phenomena occurred.

Mr. Alfred R. Wallace, in a paper read before the Dialectical Society of London, and published in their *Report*, said:

"One of the most popular modern objections to miracles consists of making a supposition, and drawing an inference, which looks like a dilemma, but which is really none at all.

"This argument has been put in several forms. One is : ' If a man tells me he came from York by the telegraph-wire, I do not believe him. If fifty men tell me they came from York by the telegraph-wires, I do not believe them. If any number of men tell me the same, I do not believe them. Therefore Mr. Home did not float in the air, notwithstanding any amount of testimony you may bring to prove it.'

"Another is : ' If a man tells me that he saw the lion on Northumberland House descend into Trafalgar Square, and drink water from the fountains, I should not believe him. If fifty men, or any number of men, informed me of the same thing, I should still not believe them.'

"Hence it is inferred that there are certain things so absurd, and so incredible, that no amount of testimony could possibly make a sane man believe them.

"Now these illustrations look like arguments, and at first sight it is not easy to see the proper way to answer them, but the fact is that they are utter fallacies, because their whole force depends upon an assumed proposition which has never been proved, and which I challenge any one to prove. The proposition is, that a large number of independent, honest, sane, and sensible witnesses *can* testify to a plain matter of fact which never occurred at all. Now no evidence has ever been adduced to show that this ever has happened, or ever could happen. . . .

"The argument is therefore an absolute fallacy, since its fundamental assumption cannot be proved. If it is intended merely to enunciate the proposition that the more strange and unusual a thing is, the more and the better evidence we require for it, that we all admit ; but I maintain that human testimony increases in value in such an enormous ratio with each additional, independent, and honest witness, that no fact ought to be rejected when attested by such a body of evidence as exists for many of the events termed miraculous, or supernatural, and which occur now daily among us. The burden of proof lies on those who maintain that such evidence can possibly be fallacious ; let them point out one case in which such cumulative evidence existed, and which yet proved to be false ; let them give not supposition, but proof."

No matter how capable a person may be, his opinions in opposition to these facts, when he has not witnessed them, should not weigh against the testimony of perhaps equally capable persons who have witnessed them. The opposer can expect his opinions to be regarded only when he has faithfully devoted time and attention to the invest-

tigation of the same, or similar phenomena, and can argue from premises based upon actual observation and experiment ; until then it is simply arrogance for him to assume that he is equal to the task of controverting what others who have investigated, have proved to be true, by evidence as conclusive as that which is received without question, and which decides the most important cases before our legal tribunals. Without evidence a man should believe nothing—with *sufficient* evidence, anything. Minds like those that now blindly reject sufficient testimony, had to be met in the time of Jesus, and he made the same complaint of their blindness when he said :

“ Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness.”

“ Men have no right,” says John Stuart Mill, “ to mistake the limits of their own faculties for an inherent limitation of the possible modes of existence in the universe.” Yet how many in their self-sufficiency do this ? We live in the incomprehensible ; we are incomprehensible to ourselves and to each other ; we are surrounded by mystery ; it is but little the learned understand, and the truly wise know this ; yet “ in the name of science judgments are pronounced, many of which yesterday infallible, to-day are reformed.” Men who reflect should be more considerate, and less sure of their opinions than men who do not think.

What religious sect or body was ever before known to appeal to science, to either substantiate the truth of, or to disprove the facts and phenomena upon which its belief in the main was based, and while challenging investigation binding itself to abide the issue of a fair trial, where certain necessary conditions were complied with. There are few Spiritualists who would hesitate to assume this ground in behalf of their faith, for the love of truth is stronger with most of them than the love of their opinions, as is evident from the renunciation of their former opinions and adoption of what they believe to be the truths of Spiritualism.

Why do we not receive from spirits scientific and other knowledge of a higher character than that we now possess ?

Mr. Cromwell F. Varley, who in electrical science at least is the equal of any other authority, answered this question in his testimony given before the Committee of the London Dialectical Society, and published in their *Report*. He then said :

“ They, ‘ the spirits,’ told me that I myself had often experienced how imperfect words were as a means of communicating new ideas : that spirits in advance of the great intelligences upon earth do not

use words in communicating with each other, because they have the power of instantly communicating the actual idea, as it exists in their own thought, to the other spirit ; that when they telegraph to mortals, even through clairvoyant and trance mediums, who form by far the best channel for messages of high intelligence, they put the thoughts into the mind of the medium for that mind to translate into words through the mechanism of the brain and mouth, consequently what we usually get is a bad interpretation of a subject which the translator does not comprehend. . . .

" I have failed at present to find a medium acquainted with science, and therefore capable of translating into intelligible language ideas of a scientific nature. This is not to be wondered at when we remember that there are thirty millions of British subjects, while there are probably not more than a hundred known mediums in the whole kingdom, and very few of these are well developed : this gives us one publicly known medium to every 300,000 persons. Out of the thirty millions I do not suppose there are as many as one thousand well acquainted with natural philosophy, and accustomed to reason thereon. If then but one in thirty thousand is a scientific investigator, while there is only one medium to 300,000 persons, we can only expect one scientific medium for each ten generations. Even if we assumed that there are 10,000 clear-headed natural philosophers in Great Britain, that would still only give us one good scientific medium to a generation. When it is further considered that the majority of our mediums are females, who from the miseducation of English ladies are rarely accustomed to accurate investigation, it is still less to be wondered that so little advance has been made in the scientific branch of the subject."

The imponderable forces of nature—heat, light, chemical action, electricity, and magnetism—until recently viewed by science as distinct in character, are now conceded to be but different manifestations of one force, which pervades the universe, and which is inherent in every particle of matter. Interrogate science as to the nature of this all-pervading force, and she is dumb ; its manifestations are witnessed ; its power is felt ; but neither experiment nor unaided reason casts a ray of light upon its character. All the appliances of science fail to grasp even its minutest portion ; it can neither be weighed nor measured, analyzed or viewed, and its existence can only be proved by its effects ; by the necessity for its existence ; and this necessity is so apparent that science has been compelled to admit it.

Must scientific research here find its limits ? For the present, yes ; but only until that time when science shall become clairvoyant,

and the spiritual world, a world of causes, of spiritual forces, shall by it be discerned and acknowledged. Science has extended its researches to the remotest boundaries of the physical realm, and the employment of restricted, material processes, must soon give way to the only proper means fitted for further investigation in that spiritual realm beyond, where lie hidden from view the occult causes which so potently act upon the natural world.

All truth is of God; it is one of his attributes; and I contend that all earnest, sincere seekers after truth are engaged in works of holiness, in that which will surely elevate their natures and bring them into closer relations with Deity. What is this but religion, whether we call such devoted men scientists, philosophers, reformers, or religionists. By religion has heretofore been meant a formal system of worship, with a rigid creed, pronounced dogmas, and rules more or less strictly applied; but the most advanced intelligence of the age is perceiving that true religion is not this alone, that it cannot be restricted to the narrow bounds imposed by such limited, erroneous views of its nature. It has a far broader significance than this, and embraces the whole field of human exertion which relates to the search after truth.

In this sense, at least, Spiritualism is both a philosophy and a religion, for it relates to all knowledge, spiritual and temporal, and not only inculcates the necessity of seeking this knowledge, but furnishes means, heretofore either unknown or neglected, for its attainment. It cannot be justly claimed for religion that it is anything more than a system of precepts and rules for our guidance in living, according to the truth upon which it is supposed to be founded, and thus the love of truth itself, and devotion to it, are the sum of the motives and objects, both of religion and philosophy.

True religion, science, and philosophy are essentially the same. They are equally systematic strivings after the highest truth; each in its own sphere is engaged in the search for the greatest good to mankind. The difference in the means used, and results attained, is what at present stamps them with their distinctive features. As the foundations of modern science were laid in previous ages by the separate labors of many, and oftentimes unscientific men, so the foundations of the spiritual philosophy, or science, are to-day being laid by men of varied capacities and endowments; and upon these foundations will arise a structure, in the erection of which all truly scientific minds will soon find congenial employment. Science is now only bounded by the limits which itself has imposed.

"All honor," says Mr. Cox, "to the man who has had the courage

to grapple with it (Spiritualism), and drag it out of the possession of superstition into the domain of science." So say I, and Mr. Crookes will have the sympathy and support of every intelligent Spiritualist in his efforts to establish the science of Spiritualism, even though it be through the means of psychic force. It will be established, and the names of Crookes, Wallace, Varley, and Cox will in all time be associated with those of Hare, and Mapes ; and succeeding generations will bless their memory, and of each it shall be said : He it was

"who humbled himself to behold things that are in heaven and in earth."—*Ps.* cxliii. 6.

CHAPTER XXV.

CONCLUSION.

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."—*Ecc.* vii. 10.

SPIRITUALISM, like Christianity, is not a superstition; the counterfeits of both are superstitions, and these belong to the abuses, not to the uses. They are, as Mr. Owen says, "identical in essence, and in their essence, not in the anomalous excrescences with which ignorance or prejudice disfigures them, and both will endure forever."

Spiritualism is a philosophy founded upon phenomena, principles, and laws, these together constituting a system of truths relating to all religion, science, and morals. It has the continuous and concurrent experience and testimony of all ages to support it, and is prepared at all times to bear the test of the most searching investigation; for truth, like pure gold, only becomes brighter by attrition, and any claim upon belief that will not bear strict analysis is not of the pure metal. Like the perfected diamond, Spiritualism presents a different facet to the eye of each observer, but from whatever point viewed is equally lustrous to sound mental vision. It is the only system of religious ethics that has ever been substantiated by critical tests. It furnishes innumerable and incontrovertible proofs from the spirits of those who are reaping the reward of their virtuous actions, that the performance of duty here leads to happiness hereafter, and at the same time points out the exact line of that duty with almost mathematical precision, so that he who runs may read, leaving no excuse for those who disregard or corrupt its teachings.

This testimony is not only from the spirits of those who were virtuous in this life, but also from those who disregarded the dictates of duty, and the identity of thousands of the witnesses is established by evidence as conclusive as any that proves the most firmly established theories of science.

Spiritualism viewed as a religious belief is the only one that has ever dared to challenge the closest scrutiny, and the only one that opens wide its doors for admission to its holy of holies to all who seek the truth. Nearly all other systems spread the vail of superior

sanctity and of mystery over their altars and their ministers, while Spiritualism proclaims the inherent right of all to each and every truth in all its fulness.

If religion consists in a belief in, and reverence of God, as an object of worship, of love and obedience ; if it implies the belief in a future state, and of rewards and punishments in that state ; if it demands of us the cultivation of a spirit of charity, of justice, and love to our fellow-men, and if it imposes upon us the strict practice of virtue ; then Spiritualism is a religion. If philosophy consists in the love of, and search after wisdom ; "in the knowledge of phenomena as explained by and resolved into causes and reasons, powers and laws ;" then Spiritualism is also a philosophy. We claim that it is both, and that it presents for the first time in the history of the race, the embodiment of a true system of faith and worship with the highest philosophy. Not that our present comprehension of spiritual principles, agencies, and forces enables us to judge accurately of their relation to the principles and phenomena of material philosophy, but that the insight thus far obtained into their existence and potency as operating causes, justifies us in believing that the spiritual is the world of causes, and the physical of effects, and that what we term the effects of physical causes, are frequently effects of causes and forces operative in the spiritual world.

If it be asked, Is Spiritualism a sect ? I answer no ; and trust and believe it never will become one. If it be asked, What form will it assume ? my answer is : I believe it will never become moulded into a concrete organization, but its truths will penetrate the churches, and from the light it will bring, the toleration of diverse opinions upon all debatable questions will be established, as it is impossible for men to think alike, and the widest liberty will exist as to all honest differences. Teachers and hearers will be accountable only to each other. The grooves of thought will be as numerous as the minds that think, so that no channel will wear so deep from excessive use that it will prevent those who travel in it from perceiving that others pursue paths as true as their own. Heretofore the old ruts have been worn so deeply that darkness has obscured their footsteps. Spiritualism will change this, and it will then be as difficult for men to pursue paths of bigotry and intolerance, as it heretofore has been to walk unmolested in the light.

Spiritualism is in all the churches, and is there doing its silent work amongst ministers and people. One by one its truths are entering their hearts, and even its peculiar terms and phrases are being incorporated into the current religious phraseology, and there are few if

any Protestant churches in this country where its influence is not felt ; but as it has been sensibly said, the work that presses on us now is the steady collection of facts, and their collation, the gathering up of a store of truth from which in the future theory and law may be deduced. We are but laying the foundations.

What good ? " Even if we concede all that is claimed for Spiritualism by Dr. Crowell, still the question arises : Cui bono ? " This is the question asked by one of the reviewers of the first volume of this work, and we sometimes hear it asked by others ; but in a short time no man who has any regard for his reputation for intelligence will venture to propose it. The *Scientific American* of a recent date, noticing the general attention which the subject of materialization is receiving, answers this question very clearly and forcibly from a scientific standpoint. It says :

" Now these things seem to justify us in recurring to the subject of Spiritualism, and in improving the opportunity to point out some things which science has to do with it. . . . In the first place, then, we find no words wherewith to adequately express our sense of the magnitude of its importance to science ; if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted for such a use. *If true, it will become the one grand event of the world's history ; it will give an imperishable lustre of glory to the nineteenth century.* Its discoverer will have no rival in renown, and his or her name will be written high above any other. For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realization of the dreams of the *elixir vita*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of Spiritualism."

If twenty-five years after the crucifixion the disciples had been asked, What good has Christianity done ? no truthful answer would have been satisfactory to an unbelieving mind. And what would a truthful answer have been ? Why, that a pure Gospel had been preached ; that those who had embraced it had been released from the useless and oppressive formalities of the Jewish religion, or the degrading practices of the Greek and Roman idolatries, and from the tyranny of priestcraft ; that in some cases the sick had been healed, the blind restored to sight, the lame made whole, a st out, and that the example of its

charity and love, had benefited all who had in truth accepted his teachings. At that time could more have been said which any honest, intelligent Jew or Pagan could have been expected to admit? I think not. '

And what is our answer to those who demand, What has Spiritualism done, and what is the use of it? It is this:

1st. It has restored primitive Christianity, and now, at the termination of the first quarter of a century of its existence, it numbers more converts than Christianity numbered in the middle of the second century, or one hundred and fifty years after Christ.

2d. It has wrought a glorious work in correcting the gross and debasing views, derived from the Old Testament, of the character and attributes of Deity, and in the minds of millions has substituted for those erroneous notions the true, beautiful, and grand idea of a Heavenly Father, whose loving-kindness extends to all His children, and who will guide all mankind—each and every soul—to a state of celestial happiness.

3d. It has shook to its foundations the degrading belief in the total depravity of man, and given him hope and trust in himself, and in his own efforts, aided by Divine Power, to elevate himself.

4th. It has largely assisted in annihilating the personal devil.

5th. It has effectively contributed in extinguishing the flames of hell.

6th. It has moderated the extreme views held regarding vicarious atonement, in accordance with which men have been taught that they could live a life of sin and sensuality, and at its close avail themselves of the virtue of the blood and death of another, and enter upon the next life purified of their sins and made perfect, without making personal and full atonement; thus offering a premium on vice and immorality.

7th. It has done more to liberate the human mind from the thralldom of old dogmas and creeds, and from degrading errors and prejudices generally, than any other belief which has prevailed since the time of Jesus Christ.

8th. It has given us to know that sin is not only against God, as the Divine Being, but also against that elemental spark of Deity that resides within every human soul, and not only this, but that many sins are against our physical bodies, and indirectly against our spiritual, so that sin is multiform in its operation and consequences, weaving a web in the meshes of which the sinner is bound as the fly in the spider's web. By these teachings, while our fears are properly aroused as to the consequences of sin, our minds are instructed, and

we are fully informed as to the means to be used, and the course to be taken to guard against and remedy these consequences.

9th. It has furnished evidence incontrovertible that the angels are with us, even as God is, and as they were with men in the olden time, and that they are His chosen, willing instruments, to comfort, counsel, protect, and guide us in our struggles with poverty, affliction, and disappointment.

10th. It teaches the fatherhood of God, and it has been a powerful means of extending a living faith in the brotherhood of man ; it teaches that charity is the greatest of virtues, as selfishness is the greatest of sins ; that each must care for the other, as God cares for all ; that we must be less ready to condemn, and more ready to excuse and aid, and it always is found on the side of mercy and good works, and in favor of all movements for the advancement and good of mankind.

11th. It has determined the most important of all questions, whether "If a man die shall he live again?" by evidence so abundant and conclusive in its character, *that no person has ever carefully and thoroughly examined and weighed it without accepting it.* And it has not only settled this great, this vital question, of such overwhelming importance, but it also has revealed to us the naturalness and beauty of our eternal home, and has thrilled with joy and happiness the despairing souls of multitudes, who now know what before they could only hope for.

12th. It has transformed the unrelenting monster death into an angel of light and mercy—no longer the common enemy, but the welcome and true friend who kindly draws aside the vail and ushers those who have led true lives into scenes of happiness and beauty.

And yet its work is only commenced.

While present at a séance with Mrs. Andrews, at Moravia, a spirit, while appearing at the aperture of the cabinet, said : "Friends, some of you will soon be called upon to part with those nearest and dearest to you, and what a glorious consolation this knowledge will be to you then." Every Spiritualist who has parted with some dear friend by the change called death, can appreciate the force of these words.

There are many other ways than those above enumerated in which a knowledge of and belief in Spiritualism are beneficial, and I will here mention one of these, in which a firm belief in angelic presence tends to protect virtue.

Reader, are you a parent? Have you sons? Suppose you had educated them in the belief that their deceased relatives and friends have knowledge of every act, perhaps of every thought, as well as if

the one had been committed and the other uttered in the presence of assembled crowds. Do you believe, apart from the happiness it would have conferred, that they would have been better or worse than they now are for this belief?

How many take their first downward step encouraged by the fatal error that no one can have knowledge of their thoughts and actions.

Observe the young man when first yielding to the dazzling temptations of city life. With what stealthy steps he first deviates from the course which his conscience tells him should be the only path for him to pursue. Only for this once, is the excuse with which he stifles the voice of reason and conscience, and having escaped observation, as he believes, it becomes easy to take the succeeding steps.

Suppose after having once deviated from the path of rectitude, the voice of a deceased parent or other dear friend had whispered in his ear: "I was present and suffered when you committed your act of folly;" what would have been the effect? It cannot be that this warning voice, in sensible tones, can come to most men, but we can educate and instruct our sons so that the voice will be ever heard, and the consciousness of spirit presence will exclude every serious thought of yielding to the first temptation.

The promise of present enjoyment, with but too many, overcomes the apprehension of punishment in the vague and distant future. Human nature is so constituted that it is generally disposed to enjoy the present, and ignore distant future results. What is needed is means to quicken the sense of present responsibility; and I seriously contend that nowhere, except in the belief in Spiritualism, can this sufficient motive be surely found.

But once fully impress the sensitive minds of youth with the conviction that every grog-shop is infested with the spirits of low drunkards; that every gambling saloon, notwithstanding its brilliantly lighted halls, is a rendezvous for the spirits of gamblers; and that every brothel is tenanted by a greater number of the spirits of the sensual and debauched than of mortals; and we have then armed them with means of defence when nothing else could protect them. Every feeling of delicacy, decency, of self-respect and pride; of regard for the good opinion of others; of aversion to wounding the feelings of departed friends, and of causing them to suffer on our account, are marshalled like so many valiant soldiers to the defence of the citadel of virtue; and it becomes impregnable to the assaults of temptation.

Have you daughters, with the more sensitive natures that charac-

terize the sex? You know the temptations in their way. What think you would have been the effect upon their minds, had they, from their earliest childhood, realized that holy angels surrounded them, and were guarding their footsteps? that every unworthy thought gave pain to some dear spirit friend? and that every noble and virtuous aspiration was wafted like holy incense to the same presence, elevating to both spirit and mortal.

Unless it be from insanity or possession by some dark spirit, very few persons plunge at once into sin and crime. At the first temptation, when the first idea of taking the initiatory step in the downward course glides into the mind, like the serpent into the abode of innocence, is the moment when a feather's weight will determine the course to be taken. What is the thought that nearly always is this feather's weight? Is it not "No one will know it?" If when the momentous question is asked, "Will it be known?" the voice of reason, of knowledge, and of conscience should reply: "Yes, your very thoughts concerning it are now known," what effect would this have upon the yet stainless soul of the tempted one, with all the holy impressions of virtue and innocence yet in full force? Do you suppose that one would then take this first step, where fifty now do? Why the sense of shame alone, aside from the chidings of conscience, or fear of consequences, would deter the great majority of those thoroughly indoctrinated with this belief from ever taking that first step, without which there could be no subsequent steps.

Again, a rational faith in Spiritualism impels to acts of benevolence. Who can doubt that if sensible, shrewd, far-seeing men of large wealth were to realize the important truth, that the misapplied riches they leave behind them will be millstones about their necks in spirit-life, binding them to earth and misery for long, tedious years, and if the spirit of a father or mother were to identify itself, and in urgent tones appeal to them, for their own good, to bestow freely of their riches to the poor, and to other charitable objects, who can doubt, I say, that their prudence and sound sense would impel them to deeds like these, and that they would not allow another sun to set without taking into serious consideration the proper disposition of their wealth after their decease?

Spiritualism is a guide-book for our journey through this life, and abounds with information concerning the life to come. A knowledge of its truths is not necessary *in all* cases to insure a safe transit through this life, nor a happy introduction to the next; but to *him* who has a knowledge of its teachings, and makes an intelligent use of this knowledge, it insures against many of the discouraging mis-

takes which attend upon ignorance of the road to be travelled, and the difficulties to be encountered. It is not essential to salvation, as all who live up to the highest light with which they are endowed will reach the goal which is the object of their journey, but it is desirable and profitable, as truth is more desirable and profitable than error, for the knowledge of one truth, even though unacceptable, is of more value than that of fifty cherished errors. Truth enlightens and elevates the mind, while error obscures and degrades it. Spiritualism is truth, and its knowledge brings security and happiness.

The rational, practical Spiritualist, being alive to both worlds, finds his interest in each, like his love when expanded, equal to any demand made upon it from either. Paradoxical as it may seem, it is strictly true that in the proportion a man's spiritual nature is healthily developed, the better he is able to enjoy the things of the material world; and this is easily explained, for there is far more of beauty and good, even in this world, than deformity and evil, and as his capacity to appreciate the beautiful and true is increased, he becomes more sensible of their presence, and recognizes them in all nature, and in all that relates to existence.

It is a never-ceasing cause of surprise to intelligent Spiritualists how men who have been endowed with reasoning faculties, some of whom have been educated in our highest seats of learning; who fill highly responsible positions as teachers of youth in these institutions; others of whom standing in the pulpit, or upon the rostrum as teachers and guides of the people; and others still who write able articles for our periodicals and reviews, can form their conclusions upon vital questions, such as Spiritualism presents, without the assistance of any reliable or connected data derived from others, or from observation or investigation by themselves. They are often in almost absolute ignorance of what Spiritualism is, or claims to be, not having even read any of the approved works on the subject, and yet some of these men will write books, or articles, or deliver lectures, in which they prove to their own satisfaction that Spiritualism is a base fraud, or a monstrous delusion, and in their conceited ignorance they really believe that a few whiffs of their intellectual breath will be sufficient to dissipate its visionary structure. Of their obscured minds it can truly be said: "The light shineth in darkness, and the darkness comprehendeth it not."

For the four years succeeding the time when my attention was first directed to the subject of spiritual phenomena, the number of hours daily devoted by me to their investigation, the close attention given, and the pains taken to comprehend the character and import of the

philosophy of Spiritualism, with the aid of some of the best mediums in the world, exceeded the time, attention, and labor that are usually devoted to acquiring the knowledge of a profession, and yet I am fully aware how little spiritual knowledge I have, even of that which is attainable, no one yet having acquired a knowledge of anything beyond the rudimentary elements of this philosophy, and yet there is no difficulty in finding persons, who having attended a few unimportant séances, know all about it; can explain everything, and know it to be either trickery, or "unconscious cerebration," or delusion. Professor Huxley was present—one evening only—during the performances of a designing or a self-deluded medium, and the failure to accomplish anything according so perfectly with his *a priori* conclusions, settled the whole question in his mind as to whether there are any means of determining whether another world than this exists. This surely is the credulity of incredulity, and were I compelled to choose between forming my opinions through such an imperfect process, or by accepting in blind faith everything offered, I should choose the latter; for with it I should accept the true with the false, and so should not be bound hand and foot in the chains of darkness and unbelief. To those like Professor Huxley I would recommend the advice of Jesus of Nazareth, to "Judge not according to the appearance, but judge righteous judgment." I would also remind him of what his own experience must have taught, that "the history of the progress of knowledge is the history of the incredible becoming credible, and of the strange being found true."

Mr. Cromwell F. Varley, consulting electrician to the Atlantic Telegraph Company, upon whose superior knowledge of electrical and magnetic science the company chiefly relied in the construction, as it now relies in the supervision of its cables, a gentleman who is of authority in questions relating to electricity and magnetism equal to Professor Huxley in certain other departments of science, had the patience and liberality of mind to investigate the phenomena of Spiritualism, and the courage and honesty, after such investigation, to make an open avowal of his conviction of their true character; that they are what Spiritualism proclaims them to be. In his evidence before the Committee of the London Dialectical Society, he says:

"I was a sceptic when these matters first came under my notice, about the year 1850. That was the time when table-rapping and table-moving were set down as the results of electrical force investigated that hypothesis, and demonstrated that it unfounded. No electrical force could have been electricity could be evolved from the hands of un

beings capable of moving one-thousandth part of the weight of the tables moved. I may mention that I was possessed of mesmeric healing power. Three years after these experiments I came to London, and made the acquaintance of the lady who has since become Mrs. Varley. She was subject to nervous headaches, and I got the consent of her parents to mesmerize her with the view of effecting a cure. She was only temporarily relieved, and one day while she was entranced on the couch, I was thinking whether I could permanently cure her. She answered my thought. I considered this very strange, and I asked her, *still mentally*, whether she was answering my thought. She replied, 'Yes.' I then asked her whether there were any means by which a permanent cure could be effected. She replied, 'Yes, if you bring on the fit out of its proper course you will disturb its harmony and I shall be cured.' I did so by the exercise of will, and by bringing on the fits at intermediate periods she was cured permanently. Whenever entranced she had a strong objection to being aroused out of that state.

"To ascertain whether the influence could be exerted through solid substances, I made transverse passes through folding-doors; she ran out and caught my hands to stop me. Another time I made passes through a brick wall; she was instantly conscious of it. I relate these matters because they may help us to a clue in relation to some of the phenomena called spiritual. A wall, it will be seen, was transparent to what passed from my hand or mind.

"Some three or four years after, a chest disease of my wife's became much aggravated; she became very thin, and was supposed to be suffering from consumption. She could not inspire more than seven-eighths of a pint of air, and it was stated that she would not live more than three months.

"One night she addressed me in the third person, and said, 'If you are not careful you will lose her.' I asked who? She replied: 'Her; your wife.' I said, 'Who is now speaking?' The reply was in substance: 'We are spirits; not one, but several. We can cure her, if you will observe what we tell you. Three ulcers will form on the chest. The first will break in ten days, at thirty-six minutes past five o'clock. It will be necessary that you shall have such and such remedies at hand. No one is to be with you; the presence will excite her too much, and you must not inform her of these communications, for the shock would kill her.' On the tenth day I went home early. I had set my watch by Greenwich time. Exactly at 5.36 she screamed; that happened which had been predicted, and she was relieved. The second crisis was foretold three

weeks, and the third a fortnight before it actually occurred. The latter was predicted for the day of the annular eclipse, which was visible from Peterborough. I had promised to take her to Peterborough, but I found that the ulcer was to break at a time when she would be in the train. The spirits, however, said that it would not do to disappoint her, and she went, I taking the remedies in my pocket. Half an hour before the appointed time she became ill, and precisely at the hour named the ulcer broke. I produced the remedies, much to her surprise, for she knew nothing of the prediction. These were my first spiritual experiences. It was not my wife, but the spirits who told me what to do, and by acting on their instructions she was so restored that in nine months her inspiration was increased from a pint to nearly a gallon, and she became quite stout.

"Later, after the birth of my first son, I was aroused one night by three tremendous raps. I thought there were thieves in the house, and I searched everywhere, but found nothing. I then thought, 'Can this be what is called Spiritualism?' The raps answered, 'Yes; go into the next room!' I did so, and found the nurse intoxicated, and Mrs. Varley rigid, cataleptic. I made cross passes, and restored her."

We here omit an account of a séance with Mr. Home, in relation to which he says: "These were the first physical phenomena I saw, and they impressed me, but still I was too much astonished to be able to feel satisfied. Fortunately when I got home a circumstance occurred which got rid of the element of doubt. While alone in the drawing-room, thinking intently of what I had witnessed, there were raps. The next morning I received a letter from Mr. Home, in which he said: 'When alone in your room last night you heard sounds: I am so pleased.' He stated that the spirits had told him they followed me, and were enabled to produce sounds. I have the letter in my possession now, to show that imagination had nothing to do with the matter. The eye is treacherous, and may deceive, therefore the testimony of a single individual is never conclusive. It is only when there is corroborative evidence that we can be safe. The fact that I had heard the raps was confirmed by the letter of Home. I shall confine my instances to cases in which there was corroborative evidence.

"In the winter of 1864-5 I was busy with the Atlantic cable. I left a gentleman at Birmingham to test the iron wire. He had seen something of Spiritualism, but he did not believe in it. He had had a brother whom I had never seen in life. One night in my room

there were a great number of loud raps. When at length I sat up in bed, I saw a man in the air—a spirit—in military dress. I could see the pattern of the paper on the wall through him. Mrs. Varley did not see it. She was in a peculiar state, and became entranced. The spirit spoke to me through her.

"He told me his name, and said that he had seen his brother in Birmingham, but that what he had to communicate was not understood. He asked me to write a message to his brother, which I did, and received an answer from Birmingham. 'Yes, I know my brother has seen you, for he came to me, and was able to make known as much.' The gentleman, as I said, was at Birmingham, and I was at Beckenham.

"This spirit informed me that when at school in France, he was stabbed. This fact was only known to his eldest surviving brother and his mother. It had been concealed from his father on account of the state of the latter's health. When I narrated this to the survivor, he turned very pale, and confirmed it."

"There is but a breath of air, and a beat of the heart,
Betwixt this world and the next."

"It is deception : if not deception it is delusion : if not delusion it is from the devil, and is wrong." There is some consistency, although, it savors of ignorance, in an orthodox believer assuming this ground as an excuse for not examining the claims of Spiritualism ; but the materialist has even less excuse than this for standing aloof from the examination of our evidence, for while the former cannot comprehend the possibility of positive experimental proof of a religious belief, this proof is just what the latter professes to require, alleging the absence of this as his ground of rejection of the Bible and the Christian religion. We present this proof, and we charge gross inconsistency, if not bigotry, in any materialist, who finding our evidence accessible fails to examine it, as it is only after such examination that he can reasonably, or even decently, combat it, or reject the spirituality of the Bible, which this confirms.

Meanwhile the knowledge of these revelations is spreading over the world, and thousands of the best and most cultivated minds in all classes and stations of life are now quietly gathering information upon this hitherto tabooed subject, and with those who have already examined and accepted its truths, are establishing its philosophy upon a solid foundation. The rapid growth of Modern Spiritualism finds no parallel in ancient or modern times. As long

ago as 1856, when its existence had numbered but eight years, Theodore Parker in his private journal made this entry :

"It seems now more likely that Spiritualism will become the religion of America, than in the year 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Moham-medanism would be that of the Arabian populations.

"1st. It has more evidence for its wonders than any historic form of religion hitherto.

"2d. It is throughout democratic, with no hierarchy, but inspiration open to all.

"3d. It does not claim to be a finality ; it is not a *punctum stans*, but a *punctum fluens*.

"4th. It admits all the truths of morality and religion in all the world's sects."

It should be remembered that Theodore Parker was not then, nor at any time thereafter, a professed believer in Spiritualism, and his opinions upon this subject were formed entirely from his knowledge of the character of its phenomena and teachings, as derived from its advocates, and his words, in the light of the subsequent progress of Spiritualism, bear the impress of prophecy. Seventeen years have rolled away since that time, and one can "scarcely go into any society in town or country," as the *New York Times* said, when the talents of the late Henry J. Raymond inspired its columns, "in the thickly populated and educated East, or the more scattered and nomadic West, in the drawing-rooms of London, Paris, or New York, or the homely farmhouses of the prairie, without hearing of 'manifestations,' and 'tests,' and 'séances,' and conversions. Hardly a newspaper but contains some narratives of wonders which may be laughed at, but are not explained.

"Almost every day we hear of people who scoffed at such things a short time ago, but have had some experience which leads them to admit 'there must be something in it.' It is worthy of special note, too, that whereas in the infancy of the movement belief in the supernatural, or non-physical origin of the phenomena, was chiefly confined to ignorant or imperfectly educated persons, it is now entertained by some of the most distinguished people of their time in politics, in literature, in art, and even in science. We must remember likewise that this growth of Spiritualism, this interest in or acceptance of it, has gone on in the face of unremitting ridicule, of countless 'exposures,' of interminable explanations of the way in which the phenomena are produced. If Spiritualism be really and totally a humbug, it is truly amazing, despite Buckle's smart antithesis, that

in this nineteenth century the world is so slow to explode it. Truly there is something in this more than natural, if philosophy could but find it out."

Even in England, William Howitt says : " There are thousands of private families, including many of the very highest in wealth, in intellect, and in learning, in which the varied phenomena of Spiritualism are as familiar as the daily newspaper," and these remarks of his will apply in an enlarged sense to the foothold it has obtained in corresponding families in America. The *Westminster Review* testifies to the same purpose. " Our readers," it says, " would be astonished were we to lay before them the names of the unflinching believers in it."

Grattan Geary, one of the members of the London Dialectical Society, who was on the Committee to Investigate Spiritualism, and who was one of the three who declined to concur in the *Report*, afterward in his letter to the secretary of the Committee said : " The most remarkable phenomena brought to light by the labors of the Committee is, in my opinion, the extraordinary number of eminent men, never suspected to be otherwise than sane, who firmly believe that spirits do, what Spiritualists assert them to do." And where, I would ask, is the man of admitted character and intelligence, who having once fairly investigated the phenomena of Spiritualism, has afterward declared them to be either delusive or false. He does not exist. To do so is impossible. Were such fidelity and devotion to error ever before known?

Spiritualism in America is represented by names that are as highly respected as they are widely known. Among these are the late Professors Hare, Mapes, and Bush ; Governor Talmadge ; President Lincoln ; Secretary Stanton ; Judges Edmonds and Ladd ; Hiram Powers ; Rev. Dr. J. B. Ferguson ; Rev. John Pierpont ; Mrs. Davis, wife of a former governor of Massachusetts ; Catharine Sedgewick, and Alice and Phœbe Cary. Of those now living can be mentioned Whittier the poet ; Wm. Lloyd Garrison ; Robert Dale Owen ; Epes Sargent ; Professor Denton the geologist ; Professor Corson, of Cornell University ; Hudson Tuttle, author of *Arcana of Nature*, and other able works ; Rev. Samuel Watson, D.D. ; Mrs. Lippincott, more generally known as " Grace Greenwood ;" ex-Senators Wade, Harris, and Fitch ; General Banks ; Trowbridge the astronomer ; William Mountford, and a host of others well known, who are firm believers in the philosophy of Spiritualism.

In Great Britain the list of names of distinguished persons who have adopted this belief is as extended as with us. Among them are

the late Drs. Elliotson, Ashburner, and Robert Chalmers; Cardinal Wiseman; Archbishop Whately; Lord Brougham, who partially accepted it; Lord Lyndhurst; Sir Charles Napier; Sir Roderick Murchison; Professor De Morgan, the distinguished mathematician; Mrs. Browning; Thackeray, and others. Among the living are the names of Alfred R. Wallace, the eminent naturalist, who shares with Darwin the honor of having originated the theory of evolution by natural selection as the origin of species; Prof. William Gregory, of the Edinburgh University; Prof. Gunning; Prof. Herbert Mayo; William Crookes, the leading chemist of Great Britain, and editor of the *Quarterly Journal of Science*, who has recently made the brilliant discovery of the motive power of light, which threatens to explode the accepted undulatory theory and confirm and restore the emission theory of the immortal Newton. Mr. Cox, the well-known London barrister, and Dr. Huggins, the latter eminent for his discoveries in spectral analysis and astronomy, both admit the phenomena and confirm nearly all the conclusions of Mr. Crookes; Cromwell F. Varley, the distinguished electrician; Mr. Harrison, President of the Ethnological Society of England; Dr. George Sexton, one of the ablest speakers and writers in that country; William and Mary Howitt, Mr. and Mrs. S. C. Hall, and Harriet Martineau, all distinguished authors and writers; T. A. Trollope, the novelist; Gerald Massey the poet; Ruskin, Tennyson, Dr. William Hitchman, of London; the Countess of Caithness; Count de Medina Pomar; Lords Lytton, Lindsay, Dunraven, and Adair. Ladies Paulet, Power, Eardley, Shelley, and Hon. Mrs. Cowper; Sir Charles Isham, Bart., etc. The Queen also is said to be a Spiritualist.

In France there are the late M. Guizot, and M. Sibour, the Archbishop of Paris; the late Emperor of the French; Leon Favre, Jules Favre, Victor Hugo, M. M. Leon, the Marquis de Mirville, Camille Flammarion, the distinguished astronomer, who has recently published a work in which the doctrines of Spiritualism are openly advocated; Delarne, the geologist; Dr. Puel, physiologist and botanist; Dr. Hoefle, author of *History of Chemistry*, and others.

In Germany we have the late Baron Reichenbach, the discoverer of od; Herman Goldschmidt, the discoverer of fourteen planets; and Prince Emile de Sayn Wittgenstein. In Austria, Baron and Baroness Von Vay. In Russia, Alexander Aksakof, Imperial Councillor; and in Italy, Mazzini, Gavazzi, and Garibaldi.

Baron Reichenbach, who made the brilliant and highly important discovery of od, and who vainly endeavored in the light that science affords, to demonstrate its true character, and to arrive at some ex-

planation of the peculiar conditions upon which his sensitives depended for their wonderfully acute perceptions, in his later years, upon witnessing some striking spiritual phenomena, devoted his attention to the subject of Spiritualism, and afterwards embraced it, and acknowledged that only in the light of its philosophy could he hope for a solution of the important questions that had for so many years occupied his capacious and active mind.

Dr. Peebles says that when in France, three or four years since, Leon Favre said to him that "the most learned men of Europe to-day are Spiritualists."

That more than one of the crowned heads of Europe are Spiritualists, there can be little doubt. Queen Victoria has for many years had the reputation of being one, and it seems to be well established. The Emperors of Russia and Prussia it is said lean to this belief, and there are reasons for supposing that they are firm believers. Louis Napoleon was known during his life to be a believer, and in his last will and testament he certified to his conviction that the spirit of his great uncle was often present with and protected him.

In the Chancery suit of "*Lyon vs. Home*," Mr. Home made an affidavit, from which the following is an extract:—

"I, Daniel Dunglass Home, of 22, Sloane street, in the County of Middlesex, one of the above-named defendants, make oath and say as follows:—

"I was born in Scotland, on the 20th of March, 1833, and from my childhood have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever—they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I cannot account for them further than by supposing them to be effected by intelligent beings or spirits. Similar phenomena occur to many other persons. . . . These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly and in their own private apartments, when any contrivance of mine must have been detected, by their majesties the Emperor and the Empress of the French; their majesties the Emperor Empress, and late Empress Dowager of Russia; their imperial highnesses the Grand Duke and Duchess

Constantine of Russia, and the members of their august family ; their majesties the King of Prussia, the late King of Bavaria ; the present and late King of Wurtemberg ; the Queen of Holland, and the members of the Royal Family of Holland ; and many of those august personages have honored, and I believe still honor me with their esteem and good-will, as I have resided in some of their palaces as a gentleman and their guest, and not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena, and of inquiring into my character. I am not in the habit of receiving those who are strangers to me, and I never force the subject of Spiritualism on any one's attention. Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them."

In November, 1872, there appeared in the *Religio Philosophical Journal* of Chicago, the following paragraph :

"Elder Evans, the Shaker, who has been travelling in Europe, makes the following statement: 'At a public dinner, given by the Emperor of Russia, he confessed with the simplicity of a child what was confirmed by the Empress and other members of their suite, that he was influenced by spirits through the American medium Home, to emancipate the twenty millions of serfs ; and that the spirits helped and sustained him in the accomplishment of his arduous undertaking. Prince Albert and Queen Victoria were Spiritualists ; and sceptics are calling her crazy and seeking to dethrone her upon that ground. Lincoln and Stanton were Spiritualists to our certain knowledge ; and to the spirits were due the emancipation of slavery and the final success of the North.'"

Upon reading this, I addressed a note to Elder Evans, at Mount Lebanon, N. Y., enclosing the paragraph, and inquiring whether these statements were correct, and in a few days thereafter received the following reply :

"MT. LEBANON, Dec. 4, 1872.

"ESTEEMED FRIEND :—Your note of Nov. 30, is received. The statements in the paragraph you send are correct. That respecting the Emperor of Russia, I received from the mouth of a physician who was a guest at the public dinner referred to.

"In England it is well known that the Prince (Albert) and Queen had long been inclined towards Swedenborg's ideas, and that they

were true Spiritualists, as are so many of the distinguished persons in their circle of association.

"Lincoln and Stanton I personally conversed with, the latter having visited here for a week at a time. He was an out-and-out Spiritualist, to my personal knowledge, but of Lincoln my knowledge is through the Secretary, and not so direct ; but I consider it proof as strong as 'holy writ' coming from his intimate friend Stanton. The interesting narratives he gave in confirmation, left not the shadow of a doubt on the minds of those who heard him.

"Respectfully,

"W. EVANS."

Whatever may be thought of Mr. Evans' peculiar religious views, no one who knows him has any doubts as to his more than ordinary intelligence, or his veracity ; and his statements, at least, so far as they are based upon personal knowledge, I consider unimpeachable.

Elder Evans, in a letter to the *New York Tribune*, of a later date, December 26, 1874, substantially repeats what he wrote to me, and enters more into details. He there says :

"Do you ask what good it (*Spiritualism*) has done ? It claims to have released the twenty millions of serfs of the Russian Empire. If true, is not that glory enough ? A friend from Albany, who went with the Palestine company of seventy Americans, was present at a dinner given by the Emperor and Empress, at which the Empress, speaking of Home, the American medium, states that it was by direction of spirits through Home that the Emperor issued the ukase freeing the serfs, and to this the Emperor assented. That slavery in America was destroyed by spirit agency, I have never doubted. "John Brown's soul went marching on," as did the army, and he went not alone. Stanton was a confirmed Spiritualist, and his statements to us that Lincoln was equally so, were most explicit."

The editor of the *New York Daily Times*, in the issue of that journal of December 2, 1874, said, when speaking of the Czar, that "his well-known friendship for Home the Spiritualist, and the suddenness with which he was accustomed to summon the celebrated medium to commune with him at Ems, used to make the wiseacres shake their heads, and hint that the Czar was 'queer.'" The *Brooklyn Daily Eagle*, one of the ablest of American journals, and generally remarkably well informed upon the subjects of which it treats, said of the Czar : "He was a firm believer in Spiritualism, and always had a welcome for the notorious medium, Home," and further on adds : "He mitigated the severities of Russian serfdom, diminished the

frequent use of the knout in the army and police courts. . . . And there can be no doubt that beyond *any reigning sovereign* he toiled for the welfare and elevation of the people over whom he ruled, and that the Russians are the better for his having reigned."

It may occur to the reader that there is something worthy of consideration in the fact that the best monarch Russia has ever had believes in Modern Spiritualism. Is there not some relation between the belief of the Czar and the humanity that characterizes his government?

Socrates had his friendly demon, or spirit, to whose guidance he submitted, and to whose opinion he appealed. Tasso was frequently visited by a spirit. He would say: "There is the friendly spirit that is come to converse with me. Look, and you will be convinced of all I have said;" and if the truth were known, it would surprise the world to find how many men, eminent as statesmen, and even as warriors, have placed, and do place, reliance in a greater or less degree upon the spirits of the departed for aid in the direction and execution of their schemes and enterprises; and occasionally we find persons occupying exalted positions, who either avow such reliance or inadvertently admit it.

Cicero declared that there never was a great man unless through divine inspiration, and if we can believe one of Bonaparte's generals—General Rapp—his master was conscious of being guided by and receiving inspiration from a spiritual power. Abercrombie states that in 1806, General Rapp, when returning from the siege of Dantzic, having occasion to speak to the Emperor Napoleon, walked into his private room without being announced, and found him in such a profound state of abstraction that he remained for some time unperceived by his imperial master. The General seeing him thus perfectly motionless, fancied he must be ill, and purposely made a slight noise. Napoleon instantly turned his head, seized the General by the arm, and pointing upwards exclaimed: "Do you see it up there?" The General hardly knowing what to say remained silent, but the Emperor repeated his question, and he was obliged to reply that he saw nothing. "What," said the Emperor, "you don't see anything?" and becoming more and more animated he went on to say that the mysterious visitor had never abandoned him; that he saw it through all his great battles; that it always led him onward, and that he was never happy but when he was gazing at it."

That his nephew, the late Emperor Louis Napoleon, was a firm believer in the existence of spirits, and in the ability and disposition of many of them to assist their earthly friends, is now incontestably

proved. The London *Spectator*, in May, 1873, in an article entitled "The late Emperor's Superstition," says :

"Every one knew, by general rumor at least, that the late Emperor of the French, with all his long-headedness and power of slow, tenacious reflection, was a superstitious man, who profoundly believed that his uncle watched over his destinies, and protected his career. But the publication this week of his will, made in 1865, is much the most authentic evidence accessible to us of the depth of this superstition.

"In it he declares positively: 'One must think that from the height of Heaven, those whom you have loved look down upon you and protect you. It is the soul of my mighty uncle that has always inspired and sustained me.' And again: 'As to my son, let him keep as a talisman the seal which I wore attached to my watch, and which I got from my mother; let him preserve with care all that I have inherited from the Emperor, my uncle; and let him be assured that my heart and my soul remain with him.'"

'That Queen Victoria, as before remarked, is now and has for many years been a Spiritualist, is commonly understood. "She has a fervid conviction that the spirit of Prince Albert is always present with her, and that she holds communion with him. Her private rooms are arranged as they were when he was alive. His chair is placed opposite to her own in the library, and the books which he delighted to read to her are arranged lovingly in order upon the table. In some of her moods she will converse with him for an hour together, conducting her own share of the conversation aloud, and with the vigor and interest of old times. The greatest simplicity is observed at the Queen's table, and she believes that her husband looks on well pleased. At times, when she is more than ordinarily impressed with a sense of his presence, it is said she will order a knife and fork to be placed on the table for him."

I do not present these names of distinguished persons who in America and Europe have accepted the truths of Spiritualism, believing that their faith in these truths can add any force to them, but simply to show that the accusation, so glibly and commonly made, that Spiritualism is limited to the humble and ignorant, has no foundation in fact, though if it were confined like Christianity, in its earlier years, almost exclusively to these classes, the lustre of its truth would not be diminished, nor would its claims in any way be lessened.

In reference to the prevalence of this belief amongst persons of the highest standing in social, political, and intellectual circles in Europe, Mr. Owen, in a note to page 36 of his *Footfalls, etc.*, quotes

the following remarks of Mr. William Howitt, the distinguished English author.

"Spiritualism is said to have convinced three millions of people in America alone. (This was in 1859.) In Europe I believe there are not less than another million, and the rapidity with which it is diffusing itself through all ranks and classes, literally from the highest to the lowest, should set men thinking. It would startle some people to discover in how many royal palaces in Europe it is firmly seated, and with what vigor it is diffusing itself through all ranks and professions of men, who do not care to make much noise about it; men and women of literary, religious, and scientific fame."

Mr. Owen comments upon these remarks as follows :

"I have not the means of judging as to the accuracy of Mr. Howitt's total estimate. It must necessarily be an uncertain one. But as to the latter portion of that gentleman's remarks, I can indorse it from personal knowledge. I found in Europe, interested and earnest inquirers into this subject in every rank from royalty downward; princes, and other nobles, statesmen, diplomatists, officers in the army and navy, learned professors, authors, lawyers, merchants, private gentlemen, fashionable ladies, domestic mothers of families. Most of these, it is true, prosecute their investigations in private, and disclose their opinions only to intimate or sympathizing friends. But none the less does this class of opinions spread, and the circle daily enlarge that receives them."

Swedenborgianism is Spiritualism limited to the revelations through one medium, and many are now being attracted to it as the outer portal of Spiritualism. It is gratifying to witness the drift in this direction, as we feel assured that most persons who enter its portals will be impelled by their desires for greater freedom, for more light, to proceed further, and seek for these in the temple of Spiritualism.

In November, 1872, a club was organized in New York under the title of the "Swedenborg Club." Its quarters were established in Madison Avenue. Its design was to "form an intellectual centre for those who are interested in the ideas of the Swedish philosopher. The article in one of the public journals from which I copy the account says :

"Quite a number of well-known men are already among its members. It is surprising to find how many people of the literary and editorial professions have been attracted by the theology of the 'New Jerusalem.' I can in a moment name such men as Parke Godwin, the brilliant editor of the *Evening Post*, and the author of the *History of France*, formerly editor of *Putnam's Monthly*. John Bigelow

once editor of *The Times*, the author of several works, and formerly *Minister to France*. John Swinton, ex-editor of *The Times*. Major Bundy, editor of the *Evening Mail*. Mr. Church, editor of the *Galaxy Magazine*. Robert Carter, editor of *Appletons' Journal*; and Oliver Dyer, author of the *Wickedest Man in New York*. In Boston, I might name Mr. Dunbar, editor of the *Daily Advertiser*; Mr. Howells, editor of the *Atlantic Monthly*, and others. In Chicago I might name Mr. Scammon, of the *Inter-Ocean*, and I could mention others of whom I happen to know, in other parts of the country. The new club will try to bring such men together. Many of these who are believers in the revelations of Swedenborg, including Henry James, the most eminent man among them in America, refuse to take any part with the so-called Swedenborgian Church, holding that Swedenborg himself was opposed to the establishment of a sect, and desired to have his celestial doctrine accepted by men without regard to their religious creeds. It is chiefly this class who will be represented in the club, though there are also members of the Swedenborgian Church taking part in it. Its spirit will be that of advanced Swedenborgianism, or philosophical Swedenborgianism."

"The initiated," says the *Chicago Times*, "are constrained to allow their spiritualistic friends more than ordinary swing in the way of credulity, when they note the amazing progress the belief itself is making. Quietly, and with no Messiah to head it, no Mahomet to lead its van, it has pushed its powers to the extremes of the earth. Once a believer, always a believer, seems to be the chief article of faith, and Spiritualism, so say its advocates, knows no backsliders. Every new convert is a life convert. The belief moves round the world rapidly, and in comparative silence. It adds thousands to its ranks every year, and never loses recruits until they are taken away by the death change. It has hundreds of thousands of devotees who are not generally known to be such, who are satisfied with the revelations they have received individually, without blazoning them to all creation, and who have no anxiety whatever to convince the sceptical and incredulous. Indeed the majority of Spiritualists appear quite unconcerned regarding benighted outsiders. They are rarely found in the missionary business, and seem to be oblivious of the pity which has been so lavishly bestowed upon them by adherents of other religions, and those of no religion at all."

Mr. Alfred R. Wallace, in an article published by him in the *Fortnightly Review*, says :

"The facts of Spiritualism are ubiquitous in their occurrence, and of so indisputable a nature as to compel conviction in every earnest

inquirer. It thus happens that although every fresh convert requires a large proportion of the series of demonstrative facts to be reproduced before he will give his assent to them, the number of such converts has gone on steadily increasing for a quarter of a century. Clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science, not a few secularists, philosophical sceptics, pure materialists, all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them. And what have we *per contra*? Neither science nor philosophy, neither scepticism nor religion has ever yet in this quarter of a century made one single convert from the ranks of Spiritualism. This being the case, and fully appreciating the amount of candor, and fairness, and knowledge of the subject that has been exhibited by their opponents, is it to be wondered at that a large proportion of Spiritualists are now profoundly indifferent to the opinion of men of science, and would not go one step out of their way to convince them. They say that the movement is going on quite fast enough. That it is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive whether indorsed by great names or not. Men of science, like all others, are welcome to enter its ranks, but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism. The attacks and criticisms of the press are borne good-humoredly, and seldom excite other feelings than pity for the wilful ignorance, and contempt for the overwhelming presumption of their writers. Such are the sentiments that are continually expressed by Spiritualists, and it is as well perhaps that the outer world, to whom the literature of the movement is as much unknown as the Vedas, should be made acquainted with them."

The material means through which the inhabitants of the spirit-world are engaged in propagating the truths of Spiritualism, are steadily augmenting. At the present time there are more than thirty journals and periodicals in this country and Europe devoted to the cause. Of the papers alone, some forty thousand copies are issued weekly in this country. There are in existence in this country also some hundreds of works treating of the spiritual philosophy, the demand for which is constantly increasing; many of them being of a high order of literary, and even scientific merit.

Of these and the journals the Rev. Chas. Beecher said :

“Whoever, ignorant of the publications of the movement, imagines that these claims are not forcibly wielded, with ingenuity, candor, popular adaptation, and success, is egregiously mistaken. The movement is rapidly advancing and becoming one of the signs of the times.”

In addition to these means we have more than two hundred public lecturers, many of them unsurpassed for ability and devotion to the cause, and at least an equal number of public mediums, through whom the spirit-world directly communicate with this. In the cities of New York and Brooklyn, from the best information I can obtain, I feel justified in saying that, with very few exceptions, all the daily and weekly secular journals, number one or more Spiritualists on their editorial staffs, and amongst the reporters for these papers Spiritualists are known by scores ; and this light has not only penetrated the editorial sanctums of the secular journals, but it has also penetrated the minds of some of the editors of the religious journals, as I have the best of reasons for believing. The pulpits have also been invaded, and I know of half a dozen Protestant ministers who are constantly preaching the truths they have received through the revelations of Spiritualism, proclaiming them mildly, so that they shall not disagree with the yet weak spiritual digestion of their hearers. Poets are expressing these truths in verse, and our novels and romances are pervaded with them, and these are educating a large class of superficial readers, so that they will be able to bear the greater light that sooner or later will enter their minds through the direct revelations of Spiritualism.

The power that wields this force, thus variously manifested, has its seat in the spirit-world. All are means for the enlightenment of mankind. Every true inspirational speaker and writer feels that he is only expressing the elevated thoughts and glowing desires of holy angels, and of God through them, and none doubts that God Himself directs all its movements, and hence absolute, undoubting confidence inspires every mind with assurance of ultimate success. This confidence, this living faith, is an inspiration itself, and an apprehension of failure cannot find entrance into minds thus fortified. They live and labor in view of that time when it shall be said :

“So shall they fear the name of the Lord from the west, and His glory from the rising of the sun.”

When creeds and dogmas that have so long enslaved the minds and liberties of mankind shall be things of the past, and when men thinking of them shall say :

“ ‘Tis like a dream when one awakes,
 This vision of the scenes of old ;
 ‘Tis like the moon when morning breaks,
 ‘Tis like a tale round watch fires told.”

Who are Spiritualists in a denominational sense? My answer would be: All those who believe in a spiritual world, and in intercourse between the inhabitants of that world and this, and in the phenomena and philosophy of Modern Spiritualism. This definition excludes those who view the manifestations through the eyes of the Roman Church, and all who believe simply in degraded forms of spirit intercourse, and includes all who, believing according to this formula, either openly profess their belief or who withhold the public expression of their opinions.

As to the number of Spiritualists in this country, there is great diversity of opinion amongst Spiritualists themselves, and any estimate must necessarily be quite conjectural. The lack of organization precludes all registration of membership, and a very small proportion of believers regularly attend the meetings of Spiritualists, and a large majority also make no open profession, so there can be no reliable data upon which to base a correct calculation. I can perceive no better method to reach an approximately correct result, than to estimate the number of Spiritualists in the different localities with which I am acquainted, either personally or by information, and to compare these with the total population of these localities, and from the results to estimate the total number in the nation.

In certain localities, the proportion of Spiritualists to the whole population of those localities by far exceeds that in other places, and while Spiritualism in some places is recognized as a power, in others it is known only by name. In view of these facts I am compelled to estimate the number of Spiritualists in the United States at a much lower figure than some others have done, who have possessed greater facilities than myself for this task, and for whose opinions upon this question I entertain the greatest respect. Still, I can only reach a result, to me satisfactory, through such facts as to me appear relative, and through the legitimate deductions from these facts, and I am compelled to say that if we claim one person in forty as an avowed Spiritualist, and another in the forty as unavowed but actually a Spiritualist, we have a total number for the United States of two millions, which number I believe will embrace all to whom the foregoing definition can apply.

Many well-informed Spiritualists will differ with me in this opinion, but I would ask, where in the history of the world can a parallel case.

be found, in which two millions of mostly intelligent converts have been made within a little more than a quarter of a century, to a cause or belief which has had neither wealth, nor earthly influence, nor power to aid it, while against it have been arrayed nearly all the wealth, influence, and power of the land. If in the past quarter of a century this vast army of converts to Spiritualism has appeared upon the scene, like one of its own materialized spirit forms, what will be the numbers of those who will swell its ranks at the end of another quarter century? If two millions within that time have in our country alone hailed, and now walk in this light, which in our day first issued from the humble habitation in Hydesville, what will be the numbers of those who will receive and bless the light that is now emitted from the thousands of habitations throughout the land? We should be content with even much less success than this, when we remember that twenty-eight years after the foundation of Methodism it numbered only twenty-six thousand members, and our unparalleled success, with God directing the work, should inspire with hope and joy the breast of every Spiritualist, and our motto should be: "Labor and wait."

The fierce zeal that derives its inspiration from the erroneous conviction that "he who believeth shall be saved, and he who believeth not shall be damned," should have no place in the minds of believers in our more charitable Christian faith, for we know that all shall ultimately be saved. Our zeal should be altogether based upon the desire to impart of our knowledge to others, so that they may participate with us, and be made better and happier. We know that this knowledge will increase their happiness here by plainly guiding them in the path of duty, and by preparing them for a better appreciation of spiritual truths and realities, when they are brought face to face with them hereafter. These are the motives that should animate us in our efforts to induce others to adopt our opinions, while at the same time we should remember that every one who acts up to his highest knowledge, his highest conceptions of truth and duty, will receive happiness as his reward, though he may live and die in utter ignorance of spiritual truth. It is only the improvement of the talent we possess, not of the talents that others possess, that is demanded of us.

We should all carefully consider and if possible act on the advice given by Swedenborg in his *Divine Providence*, p. xix.

"And whilst he is thus cautious to preserve the truth pure and undefiled in his own mind and life, and to render it fruitful in all

love and charity, and the good works and useful purposes thence flowing, he will be greatly zealous to impart it, and make it known unto his brethren ; but then his zeal herein will be tempered with the utmost meekness, moderation, and discretion ; it will be free from all violence, and that false and dangerous fire of enthusiasm and fanaticism, whose infernal ground and mischievous tendencies are so frequently pointed out in the doctrine which he has received, and is desirous to recommend.

"He will remember his Lord's injunctions to his disciples, to cast the net on 'the right side of the ship,' and not to 'cast their pearls before swine,' and he will consider himself as strictly bound to follow these injunctions, by being cautious on the one hand how he speaks, and on the other to whom he speaks in commendation of the truths which he himself has imbibed. Thus he will be taught to go forth amongst his brethren in a spirit of the utmost charity and prudence, tolerating their imperfect states of life, not endeavoring to force, but to draw, cherishing the heavenly principle of good in all, and having more respect at all times thereto, than to any form or mode of speculative opinions separate therefrom, however excellent or heavenly in itself. And this he will do under a full persuasion that all will be judged hereafter, and accepted or rejected, not according to the light they have received, but according to their faithfulness and obedience thereto."

Prudence and moderation should temper the expression of our opinions, and to reason, God's best gift, all our faculties should be subordinate, and even conscience itself should be guided by this highest and noblest attribute of man.

Christian Spiritualism has its origin in the revelations through Jesus of Nazareth, and therefore dates back more than eighteen centuries, and when we speak of Modern Spiritualism, we mean the form in which this ancient Spiritualism is revived in our day. Modern Spiritualism now appears in fulfilment of prophecy.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my hand-maidens, I will pour out in those days of my spirit, and they shall prophesy."—*Acts* ii. 17, 18.

Whether this prophecy is now being fulfilled, the reader must decide for himself ; no Spiritualist exists who can doubt it, and no intelligent person lives who, if he will examine with a candid, patient spirit, and in a thorough manner

Reviewing my investigations of Spiritualism

say that in no instance have I accepted as genuine any spirit communication made to me, or any manifestation I have witnessed, without requiring as conclusive evidence, and applying as close an analysis as I would demand for, or apply to any extraordinary relation based upon the experience and testimony of others. At every step I have viewed the advance with a certain degree of suspicion, and accepted no new idea or fact because a previous one had been demonstrated to my satisfaction; and not only would a new phase be critically viewed and examined, but even at the present time many questions by me are held in abeyance, and will not be admitted as truths, unless time shall establish them to my mind as such.

Like many others, I entered the temple of Spiritualism through the portals of Mesmerism, the acceptance and appreciation of the truths of the latter preparing me to embrace the higher truths which the former reveals. Thus groping my way, I emerged from the dark shadows of Materialism, and as my ability to bear the light increased, I found that light growing brighter and brighter, as I fully believe it will continue to increase in the future.

From the age of eighteen to fifty I was a materialist. My unbelief was not the result of indifference, nor want of attention to the great questions of God and immortality; on the contrary, I had given to the subject the closest and most unwearied attention for a period of years, and my examination resulted in my rejection of all faith in divine revelation, and of a future state of existence, for the reason that nowhere could I find reasonable evidence upon which to build my faith.

As a practising physician for twelve years, I often stood at the bedside of the dying, and noted the lessening pulse, the failing breath, the ebbing of life, the triumph of death. Often also I had witnessed the dying struggles of animals, and I could perceive no difference.

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity."

I fully agreed with the writer of this passage in Ecclesiastes, and further in this, that

"All go into one place; all are of the dust, and all turn to dust again."

And I contended then, as the majority of medical men believe to-day, that there is no satisfactory evidence in the broad realms of nature; in the Church itself; nor in material science, of a future existence for man. The claims of the Church were unsupported, and the materials out of which its systems were woven were heterogeneous and self-repellent, so that all religious systems seemed like the

pieces on a chess-board, each striving not only to sustain its own position, but to gain some advantage over its neighbor. I was prepared to go forth from this life in absolute darkness as to the future :

“For who shall bring him to see what shall be after him?”

“Alas for him who never sees
The stars shine through his cypress trees !
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play !
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own !”

Outside of Spiritualism there is no satisfactory evidence of a life beyond the grave, and were it possible to obliterate from my mind all memory of, and faith in, the evidence which Spiritualism furnishes, and in its pure and elevated teachings, I should be compelled for want of this satisfactory evidence, to again take refuge in materialism as the only sensible ground, so far as I can perceive, for any person not spiritually enlightened to occupy. In this condition of life-long scepticism, but with my unbelief slightly disturbed by the knowledge of certain startling, and to me then, inexplicable facts in mesmerism, I commenced my investigation of the spiritual phenomena, with the direct purpose of detecting and proving them, if not delusion, fraud and deception, not doubting for a moment that any person of ordinary discernment could do this, and show the credulous how easily the fraudulent character of the tricks upon which their belief was founded could be made manifest.

When I discovered that there was something more than deception or delusion in these things, I fortunately was not repelled by apprehensions of danger to my cherished opinions, but the question was forced from my lips : “Is it possible that there is another state of existence?” An overwhelming sense of the importance of these manifestations, if they were what they appeared to be, pervaded my mind, and I then determined that I would never cease my investigations until I had either detected their fraudulent character, as I had twice before this in previous years detected other fraudulent manifestations, or had proved them to be produced by some intelligent agency apart from the medium or other persons present. It is needless to say that the result was, as it always is under similar circumstances, where one meets with a good medium, and follows up his investigations.

“And He hath put a new song in my mouth, even praise unto our God.”

And I can say with the poet :

“I look behind and am once more young,
Buoyant and brave and bold,
And my heart can sing as of yore it sung,
Before they called me old.”

With all the errors and imperfections of the Old Testament, the Bible as a whole, wherever the people have had free access to it, has proved their best friend, and it is only where it has been denied them, and has been surrounded with secrecy, pretension, and ignorance, as in the Romish Church, that it has been perverted into a means of oppression. When free, it seems to permeate the atmosphere with the spirit of liberty, and to nerve every arm within its influence with strength and determination to protect its rights, while despotism and oppression fade and die. True, not all who even read it are made visibly better, any more than all are restored to health who breathe the purest air, but all are benefited whose minds are open to the admission of its truths, and its influence as a whole, upon a succession of generations of men, cannot fail to be beneficial.

It is beneficial in proportion to the education and intelligence of the people ; for while an intelligent people will accept its truths, their ability to discriminate, and their sense of right will generally lead them to reject at least its graver errors ; and while the evil in it, like all evil, is of a negative nature, and perishable, the truth it contains is active and positive in its nature and effects, and is imperishable. No people were ever made worse by its general reading, and corruption and vice have never generally prevailed in any community where it has been honestly regarded as the rule of faith and action, and if I believed that the work upon which I am now engaged could have the effect of withdrawing respectful attention from the Bible, I would consign every written page to the flames, and bury in oblivion the many truths I now so ardently desire to present to the notice of others. I am speaking of the Bible as a whole. I will add, that that which calls forth this testimony in its favor is mostly to be found in the writings of the New Testament, although there are many bright jewels of truth and inspiration amidst the errors of the Old ; but the New has saved the Old, and perhaps it would have been better if only the New Testament had been preserved and transmitted ; but better preserve all than that all should perish, as the world cannot afford to lose the example and teachings of Jesus and his disciples ; and Spiritualists cannot afford to lose the testimony to the truths which confirm their faith, even though they are offered with the many erroneous teachings of the Old Testament.

Reader, we have reached the conclusion of this work. Before we part I would ask : Have your doubts of the Bible at times tempted you to discard it, and its divine teachings ? If so, do you still regard it with the same doubts, now that you have perused these pages. My intention has been to strengthen and restore reasonable, eclectic faith, by attempting to prove that the so-called miraculous occurrences of the Bible really did take place, mainly as stated, by establishing the fact that occurrences equally wonderful and strikingly, even, precisely similar, are taking place in our day ; also to prove that the teachings of the New Testament, in spirit and substance, are identical with those now received through Modern Spiritualism. Do you regard this latter, as here represented, as imposture or delusion, or the work of the Evil One ? or do you now believe it to be founded in truth, and like all things relating to humanity and this life, of mixed good and evil ? This is what I have labored to establish. Have I succeeded ? Judge "according to the law and the testimony." If the facts will not bear this rigorous judgment, then discard them, with all the deductions and conclusions based upon them ; but if they do survive this trial, then is it not incumbent upon you to give the subject further consideration ? If I have failed in accomplishing this task, then my labor is in vain ; but if, on the other hand, this work has in any considerable degree been successful in establishing these truths, in harmonizing apparent contradictions, and in showing the apparently impossible to be possible, then the purpose of this work, at least to that extent, is achieved, and I am content.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—*Heb.* xii. 1.

APPENDIX.

IN this work I have had much to say of Dr. Charles B. Kenney, of Brooklyn, N. Y., and of the two Indian spirits who manifest through him. This medium has been almost exclusively used for healing purposes, but the wise and good spirits who supervise his labors, as also the action of the others who immediately control him, no doubt from their knowledge of the purposes for which I have so often sought him being other than those based on curiosity or personal gratification, have extended to me favors beyond others, and have gratified my every wish for information, so far as has laid in their power, and I am deeply indebted to them, and him, for the favors conferred.

It has been extremely fortunate for me, and for the work in which I have been engaged, that I have been brought into such intimate and cordial relations with them, for I have through these relations acquired knowledge of the modes and phases of existence on the lower planes of spirit-life, which I could have obtained, perhaps, through no other channels. The peculiar knowledge thus derived has also been more reliable than that obtained through ordinary mediumship, for the reason that, with rare exceptions, Old John and his friend and assistant Big Bear alone directly communicate through this medium, and these always by control, so that all intercourse may be said to be direct with these two spirits, they using the organs of speech of the medium while he is absolutely unconscious.

From attentive observation of different mediums I had become satisfied that Dr. Kenney possessed powers, not alone for healing, but for other forms of manifestation, and that these could, by development, be exercised with very satisfactory results, and early in 1874 I suggested that he should sit for the materialization of spirit forms. Dr. Kenney received my suggestions favorably, and in my next interview with Old John and Big Bear, upon my communicating my impressions to them, they viewed them with equal favor, and stated that they would confer with other spirits upon the subject and report to me in a few days. The result was, that in about two weeks thereafter they informed me that if I would make the necessary arrangements they would make their first effort to materialize.

After an inspection of the different rooms in my house, I selected a large rear room on the second floor, with three windows, two on one side and one on the other; one door opening into the hall, and another communicating with the front room. Connected with this room was a clothes closet, its floor and ceiling being on a level with

those of the room. Its depth was four feet, and its width about five. This closet was plastered, with no means of communication with any other room.

My first step was to procure a curtain of black glazed muslin, a little longer and wider than the door. This was composed of two thicknesses, and was suspended from the inner side of the doorway, so as to exclude the light. I then removed a piece from the curtain, so that a rectangular aperture was formed, twelve inches in the vertical and fifteen inches in the transverse diameter. Inside this little window I suspended a curtain of black cloth, so that when in place it should exclude the light. The lower margin of this aperture was four feet six inches from the floor. Within the closet was placed a low chair for the use of the medium, and a bench ; and at the request of Old John I also placed there two hand-bells, one quite large, the other small, so that their tones could be easily distinguished ; a harmonicon, an accordion, and trumpet. These were placed on the bench. Ropes were also provided to tie the medium.

In the room seven chairs were arranged in a semicircle, presenting to the curtain, and a large musical box was placed on a dressing bureau to supply music when required. A gas flame from a burner, so arranged as to cast its light diagonally upon the aperture, illuminated this portion of the curtain, while by means of a box-like shade the direct rays of light were excluded from other portions of the room.

The arrangements being now complete, on Sunday evening, March 29, 1874, Dr. Kenney came and entered the closet, where he seated himself, and I then tied him securely to his chair ; the curtain was dropped, the light properly directed upon the aperture, and we became seated in front of it. The persons present beside members of my family, were Mr. S—— and Mr. B——, both intimate friends. Almost immediately Old John, the Indian spirit, controlled the medium, and told us our spirit friends were present, and that they would do all they could to gratify our wishes.

It was not long before a single hand was shown at the aperture, thoroughly materialized, and immediately thereafter the two bells were heard ringing, the sounds being distinct, each from the other, then the harmonica was heard, and soon the notes of the accordion were distinguished. While all these instruments were being played, the trumpet was projected from the aperture, and this moved in accord with the notes and sounds from the instruments. At this moment I arose and seized the curtain, and withdrew it from the doorway. The trumpet fell to the floor, the sounds from the instruments ceased, and at the same moment all of us saw the medium sitting on his low chair, with his head drooping forward, in a deep trance, and upon Mr. S—— and myself examining the ropes, we found them arranged precisely as I had tied them.

At our next sitting, one week from that night, the medium was tied by Mr. S——, and similar manifestations occurred, but two hands appeared a number of times, and voices were heard in coarse whispers addressing various members of the circle, and once I was thus requested to raise the light.

The next séance, one week from that time, was characterized by

similar manifestations. Here again, as at the two previous séances, we twice suddenly drew the curtain aside for the purpose of assuring ourselves that the medium was neither using his hands nor having them used by his control, and with like results.

I would here state that the medium is of short stature, broadly built, and his hands are short and chubby, and early physical labor has caused his hands to spread beyond their natural dimensions, while the hands seen at the aperture were varied in shape, most of them being long and slender, and some of them beyond question female hands.

I had repeatedly gone into the closet before the séances commenced, and two or three times while in progress, for the purpose of ascertaining to what extent the closet was protected from the light, and I had become satisfied that the curtain performed its office very imperfectly. So the day succeeding the third séance, I procured some rubber cloth fresh from the manufactory, and had a curtain made from this, and anticipated considerable improvement in the manifestations, from the almost total exclusion of light, so when the evening of April 19th came I exhibited my new curtain with much satisfaction, and predicted that our spirit friends would be equally gratified with the change.

The séance opened, but Old John did not control as usual, and bid us good evening, nor did the musical instruments emit any sounds, but the medium was apparently overcome with deep sleep, and we sat for about half an hour, and until our patience became nearly exhausted, when Big Bear controlled the medium, and calling me to him, with a most impatient manner, and in emphatic language, he denounced the curtain saying: "That cheen" (machine), pointing to the curtain, "spoiled all our work. It smells so bad, we can't come near it. Take it away!" He left us as suddenly as he came, and in another moment Old John assumed control and corroborated the statement of Big Bear. He said it emitted an odor so offensive, and it was so repellent, that although the spirits had done their utmost to approach it and show themselves, they had found it impossible to do so. I presume it was the odor arising from the combination of the chemicals with the rubber that thus repelled them. It was certainly far from agreeable to us. Fortunately I had not destroyed the muslin curtain, and at once removed the rubber one and restored the former to its place.

At this séance only Mr. S—— and the members of my family were present. After I had restored the muslin curtain I examined the ropes which secured the medium, as also did Mr. S——, and found them as we had arranged them, and I passed from the closet, closing the curtain, and proceeded to my seat, but before I had reached it the others saw a hand presented at the aperture, and upon my looking we all saw two more hands, in all three, visible at the same instant. They were in active motion, and remained in view about ten or fifteen seconds. Then a hand and a portion of an arm was thrust out from one side of the curtain, and in another moment a face was partially visible, the nose and upper lip being most apparent.

This seemed to be all they were disposed, or able to do at this time,

but soon the active movements of the ropes that secured the medium indicated that the spirits were releasing him, and in about half a minute the ropes, in a bundle, were thrown out of the aperture, and the medium, under control of Old John, walked out the closet.

I was still convinced that the muslin curtain admitted too much light, and I determined to remedy the defect by having made a skeleton door, composed of two side-pieces of light pine board, each about six inches in width, and two pieces of like width for the upper and lower ends. Across the middle, and uniting the two side-pieces, was placed another strip of like width. Upon the side of the doorway, opposite the hinges upon which the ordinary door was suspended, I placed two other hinges, of the kind which admits of removal of the door which they support, by simply elevating the latter, and when the door frame was in place, by pressing the open ordinary door well back, the skeleton door shut closely and easily. Inside this door there was attached a plain hook and eye, so that when this was fastened the opening was perfectly closed, so far as the skeleton door could accomplish this.

I now had this door frame covered completely on both sides with strong cotton cloth, and over this was pasted plain, dark-blue paper. This made a door perfectly excluding light, while its weight was not one-sixth that of the ordinary door, and I could readily place it on its hinges, or detach it, and carry it to an upper room when not in use.

I also made an opening, or little window, similar to that in the muslin curtain. By reaching through this I could attach the hook on the inside.

April 26th the medium was punctual to his appointment. There were also present the members of my family, Mr. S—, Mrs. Kenney, the wife of the medium, and Mrs. H—, a relative of my wife. Mr. S— and I tied the medium to his chair, his hands being as before, so tightly secured to the sides of the chair that it was impossible for him to move them an inch. He was immediately entranced, as we discovered by his heavy breathing and guttural sounds, and in perhaps three minutes, two long sinewy hands appeared at the aperture, and upon these disappearing, two other hands appeared, exhibiting the forearms to the elbows. These were followed by the appearance of a face, dimly visible, with prominent cheek bones, and of dark complexion. Old John afterwards said it was that of Big Bear. Then the bells were rung, the harmonica and accordion were played, and while these instruments were sounding, two hands presented at the aperture, where they remained in motion for about a minute. These musical sounds continued for a long time, while hands of different sizes were presented. Twice during this time I opened the door, and examined the medium's hands and arms, which remained securely bound as we had left them. At these times, upon opening the door, the instruments dropped into their places, even before I could obtain a full view of them, but I repeatedly observed them while yet in motion. The admission of light appeared to paralyze their movements.

There now appeared at the opening a lady's hand, the wrist encir-

cled with a heavy gold bracelet. After remaining in view a sufficient time for it to be distinctly observed, it disappeared, and was succeeded by the presentation, apparently by the same hand, of a bunch of flowers. They were pronounced China Asters by the ladies present, and these were followed by a child's hand, holding three rosebuds, two of them white and one pink. These remained in view perhaps half a minute.

At one time, while we were singing "Home, Sweet Home," I heard the voice of Mrs. Kenney also singing, and I perceived that she was not singing in accord with us, when I listened and became satisfied that she was under spirit influence, and I signalled the others to cease singing, she continuing, and we found she was singing an operatic air with German words, her eyes being closed; and after a minute or two—being apprehensive that the effort would be prejudicial to her diseased lungs, she having pulmonary consumption—I requested the spirit controlling her to release her, which it did as soon as she had finished singing that portion of the air; but she remained in an unconscious state for ten minutes afterward, when she regained consciousness and remarked that she must have fallen asleep. We gave her no intimation of her having been controlled, as it vexes her exceedingly to be thus influenced. She had before this been controlled in our presence a number of times by different spirits, who had given us unequivocal proofs of her mediumship.

May 10th we met as usual. Those present beside my family and the medium were Mrs. H—, Mr. S—, and Mr. B—.

The medium took his place in the closet, his hands and arms were tied, and the door closed. In a little while Old John controlled, and requested me to come into the closet and untie the medium, adding that the spirits would then tie him better than we could. I complied, and leaving the ropes on the floor I retired from the closet and resumed my seat. Immediately we heard the sounds of the movements of the ropes, and in considerably less time than we could have accomplished the tying Old John called me to inspect them. Mr. S— and I entered, and upon careful inspection found the medium skillfully tied, but felt it necessary to object to the compression of his wrists, as we apprehended it would arrest, or at least impede, the circulation of the blood; but Old John said that if they found this to occur they would loosen his bonds.

I had no sooner closed the door than the two bells were rung, the harmonica and accordion were played, while at the same time hands repeatedly appeared at the aperture. At one time the same hands we had in previous sittings recognized as those of my deceased brother-in-law, S—, were presented, and by motions it was indicated that he desired to write, when I placed a small shelf bracket, which I had the day before provided for such a contingency, under the aperture, supported by two projecting hooks. Thus placed, the top of it was on a level with the lower margin of the opening, and upon this I placed a slate, and three pencils of different lengths and diameters. While I was engaged in arranging these, the hands had disappeared, but in a few moments after I had again become seated, one hand appeared and seized the pencil, but was unable to properly

adjust and control it, seizing and dropping it repeatedly; then the other—the left hand—appeared and endeavored to assist the right in securing and adjusting it. We now thought the fingers had succeeded in placing the pencil in position between them, when it again dropped. Other attempts were then made, but with even less success, and it was almost painfully apparent that the power was insufficient to seize and guide the movements of the pencil, and further attempts were relinquished.

Shortly after this one of the same hands again appeared, and with a finger first pointed to, and beckoned to my wife for her to approach, which she did, and upon presenting her hand the materialized hand grasped it, and shook it in the most natural and cordial manner. She then retired, when the hand indicated that its owner desired to shake mine. I approached, and upon presenting my hand it was seized and shaken, the sensation caused by the contact being in all respects natural, only the hand may have been a trifle colder than our hands in that room. Another hand, more delicately formed, the hand of a female, then appeared, and beckoned Mr. S——, who approached and grasped it, and it returned the pressure and greeting. The preceding hand, as before remarked, was of rather uncommon length and proportionately slender and sinewy, while the last hand was shorter and plump, with taper fingers. The difference between the two was apparent to all, and all recognized the first as the hand of S——, and the latter as the hand of my sister-in-law Kate, the wife of Mr S——, then present. Mr. S—— himself was satisfied upon this point beyond a doubt. Their appearance was in every way natural, but their wax-like purity was noticeable.

After this two faces of Indians successively appeared. The first was that of Old John, the second that of Big Bear; so they each afterwards declared. The latter was in war paint, suggestive of his chieftaincy of his tribe, while the face of the former was not thus ornamented. They were both seen by us all, and the faces were undeniably those of Indians. Immediately after this Old John again controlled, and after inquiring how we liked his appearance, and claiming that he was better-looking than Big Bear, he said that Mrs. S—— (Kate) would show her face at the next séance.

At the conclusion of this séance we had a conversation with Old John in reference to the employment of the bells and musical instruments. I had previously twice expressed to him my opinion that although such manifestations were useful when witnessed for the first time, their usefulness then terminated; and now he and Big Bear had reached the same conclusion, and so it was determined by mutual consent that these instruments should henceforth be banished from the closet, and they were accordingly removed, and not subsequently used.

May 14th.—This morning Mrs. R——, an old acquaintance from a distant part of the country, visited us. She had just arrived, after an absence of more than twenty years. During the afternoon Dr. Kenney happened to visit us. He was immediately conducted to the room where our séances were held, without meeting our visitor. After awhile Old John controlled the medium, and I suggested that

the medium should enter the closet, and perhaps we could have some manifestations. As my reason for this request, I stated that a very old and valued friend was with us, and we were desirous that she should witness some of the proofs that had convinced us of the truth of Spiritualism. He complied; and, after the door of the closet had been closed upon the medium, we invited Mrs. R—— to a seat with us. After a little delay Old John said that very few of our spirit friends were present, as this was unexpected, and the power was weak; and we found the manifestations correspondingly so. Soon after he said a spirit whom he had not before seen was present. His name was R——, giving the full surname. Upon my inquiring the first name, after some delay he said it was James. This was correct, as was the other name. Hands were dimly shown twice, and with this the séance terminated. Previously to closing the door I had placed a sheet of white paper on the bench in the closet, with a pencil, and upon releasing the medium I inspected it, and found written upon it:

“I am so glad that——

James R——s.”

The spirit, finding the power would not admit of his finishing the message, sensibly used what remained in signing his name. At least this is the way in which I account for the unfinished sentence. I have repeatedly seen other messages thus abruptly terminated.

June 21st.—At this séance we had no materializations, but several times spirits conversed with us in audible but low tones.

June 28th.—A very warm day. The same persons present as at the last two regular séances. Three faces, perfectly materialized, came partially into view; that is, only portions of their faces were visible, the little curtain concealing the other portions. A day or two previous to this séance I had had the trumpet, which was quite a large one, shortened by cutting off its larger end, and had pierced the door, and inserted the trumpet, thus shortened, in the opening, the large end in view aside the aperture where the hands and faces were shown. This arrangement was an improvement, and every one in the circle was addressed through it. My father, mother, and daughter, or what purported to be them, spoke to me. Among other things said, my father congratulated me on my progress in writing this work, and warmly encouraged me with the assurance that it would be for the good of my fellow-men. Hands were exhibited, and after sitting upwards of an hour the manifestations ceased. We sat a long time after this without anything occurring, Old John not even addressing us through the medium, when, after nearly or quite another hour, the voice of Old John was heard, and in very feeble tones he requested me to open the door. I immediately did so, for I had begun to suspect that the heat of the weather, aggravated by his close confinement in the closet, was dangerously oppressing the medium, and my apprehensions were realized, for upon my approaching him I found him dripping with perspiration, his countenance suffused, and Old John hardly able to support him on the chair.

Old John requested me to open the windows, and all to leave the

room, so that he could gather strength. After perhaps ten minutes, during which he said nothing, while I was supporting the medium, he shook my hands and bid me good-bye, as he always does before he yields control, and I perceived that he was withdrawing from the medium, but after unavailing efforts, attended by some slight convulsive movements, he resumed full control again, and stated that he should have to wait a little longer. He was evidently uneasy, if not alarmed, at his unsuccessful efforts to leave the medium, but in about three minutes afterward he again bid me good-bye, and released himself without apparent difficulty. My apprehensions now were for the medium alone, as I anticipated great exhaustion of his system, but beyond some confusion of ideas and wildness of expression, which continued but for a few minutes, he exhibited no indication of the severe trial he had just passed through, and soon was as cheerful and active as usual.

July 5th.—At this séance were present, besides my family, my mother-in-law, Mrs. R——, and sister-in-law, Mrs. S——. For use at this séance I had introduced a rubber tube, of the kind ordinarily used for conducting water, the interior diameter being five-eighths of an inch, and the length nine feet. At each end I had inserted a tin tube, two inches long, fitting tightly, with a flare like the large end of a trumpet, also of tin, projecting from the rubber tube. The exterior diameter of this projecting portion was two inches, and was intended to be used either as a mouthpiece for speaking, or for holding to the ear while listening to the words spoken through the tube. By withdrawing either of these mouthpieces, and passing the end of the rubber tubing through the tin trumpet, and then reinserting the mouthpiece beyond the small end of the trumpet, and on the inside of the door, the tubing was secured in its place, and became a means of communication between the interior of the closet and our room.

Upon consultation it was decided that I should hold our end of the tube, as, sitting at the right hand and extreme end of the semicircle, I could easily do this, my right hand being free. These being the arrangements, we quietly awaited the manifestations, and we had not waited long before I heard a sound issuing from the speaking tube, which I had been holding conveniently near my ear, so directed that any sound issuing from the tube should attract my notice. Upon listening I heard the words, "Eugene, I shall now attempt to show myself. Ad." This last word was the abbreviated name by which we had always addressed my brother-in-law, the full Christian name being Adams. Within ten seconds after this he appeared at the aperture, perfectly materialized; his face in full view, and in every way as natural as when in earth-life nine months previously. His wife, like all of us, instantly recognized him, and she declared her conviction of the reality of his presence in the most decided language, and this notwithstanding she had not until that moment had any faith in spirit return. After this the same spirit reappeared twice, but was not so plainly seen as at the first time, and when we remarked this fact he again addressed me through the tube, saying: "Eugene, what is the matter; why can't you see me as you did before?" This was said in a decidedly impatient tone, and I could only reply that such was

the fact, and that we regretted the want of success as much as he did.

In another minute, sounds issuing from the tube, notified me that I must again listen, and this time the words were: "My son, I will now endeavor to show my face to you." I inquired who was speaking, when the answer was returned: "Your mother, my dear son." Of course I greeted her, and expressed my hopes of her success. And she appeared three times, not as well materialized as my brother-in-law S——, but her success was such that I plainly recognized her, and the others saw her face, and were able to describe her features. Soon after this, without any notification through the tube, there appeared a face which I instantly recognized as that of a sister's husband, Mr. W——, who passed away some eight years ago. He was a remarkably handsome man, and I now saw him again, gazing directly at me with his old accustomed look, and as perfect in respect to feature, complexion, and expression, as when in earth-life. I never saw him more plainly than now. All saw him as distinctly, and my wife and Mrs. S——, being the only persons present, besides myself, who had known him when living, agreed with me that the materializing in his case was absolutely perfect. He appeared twice.

After this Old John put in an appearance. We recognized his face as that of an Indian, but he did not remain in view long enough for us to obtain a correct idea of him. His intention to appear was announced through the usual channel by another spirit.

July 12th.—At this séance were present, besides my family, Mrs. R——, my wife's sisters, R—— and Mrs. S——, Mr. W——, a distant relative, Mr. S——, and Mrs. H——. My brother-in-law S—— appeared twice quite plainly, my mother also twice, less distinctly, and the faces of Old John and Big Bear were clearly visible. Their unmistakable Indian faces, features and complexion, were very striking, and the expression of each was perceived by all. The intended appearance of each was previously announced through the tube.

July 19th.—At the commencement of this séance Old John notified us that this would be the last they would hold during the warm weather, as the oppressive heat was too much for the medium, confined as he must necessarily be in the closet, and besides, from the same cause, the spirits were rendered very uncomfortable.

While singing, it was announced to me through the speaking tube that S—— would appear, and soon after his face presented at the aperture. It was perfectly materialized, and as natural as when in earth-life. He then presented his hand, and through the tube his wife was requested to approach and take it. With some trepidation she complied, when he grasped her hand in the most affectionate but evidently excited manner, and at the same time said: "Oh! H——, this makes me so happy; to be able to thus again come into earthly relations with you." She inquired if she was doing as he desired regarding the children and otherwise, and his reply was: "Yes, yes, you are doing exactly right. Good-by. God bless you. I can't speak any more now." He then withdrew his hand and disappeared. He reappeared four times after this, and each time was as perfectly materialized, and four others present also grasped his hand.

Soon after his first appearance, addressing me through the tube, he said : " Eugene, take fifty per cent. if you cannot get more. It looks bad. Try and close the matter at once. I mean within a few days—a day or two will make no difference." This was said in relation to a bank deposit. Some time before this the bank with which he had some business, and in which some thousands of dollars belonging to his estate were now deposited, suspended, and I as executor had been endeavoring to effect a settlement. I would add that soon after this, without any knowledge by them of this communication, it became clear to my colleagues in the board of trustees of the company in which the business of S—— had been merged, that we had best settle upon the best terms we could, and we did settle at sixty cents on the dollar, and have fared better than other creditors who delayed a settlement. Dr. Kenney knew nothing whatever of this business to which the conversation related.

After his fifth appearance it was said through the tube, " Eugene, I will now try to show myself—Kate : " and in a moment she appeared, also perfectly materialized, but at one side of the aperture, so that all could not equally well see her ; but I and those who were seated near me saw her perfectly, and we instantly recognized the familiar smile and expression, as I had previously recognized these at Moravia. Soon she disappeared, and then reappeared, this time presenting her face fairly at the aperture, when all present saw and recognized her, and once again she appeared and was equally well perceived.

Then my son Eugene presented himself, and after disappearing again appeared, but each time at the side of the opening, so that only I and those near my end of the semicircle saw him clearly. Then Lily, my daughter, announced to me that she was coming, and in a few seconds we saw her. She appeared twice, but was not seen so distinctly as the others, although we recognized her. Big Bear and Old John also took their turn, their intention to come having been previously announced through the lips of the medium. Through the tube I was now requested by S—— to hand it to his wife, and upon her receiving it he conversed with her freely. Upon her returning it to me he said that he desired to speak with his mother-in-law, Mrs. R——, and I transferred it to her, and they conversed together for a minute or more. Her daughter Kate also conversed with her after S—— had ceased.

This was the first séance at which R——, my wife's sister, had been present. She had been and is now a strict church member, and we were quite surprised after the séance when she was asked what she thought of it, to hear her reply : " Why, nobody need tell me that was not Ad., for if I ever saw him in my life I saw him to-night." She also spoke with the same confidence of the identity of her sister Kate.

Mrs. H—— also, up to the time of the first of these séances at which she was present, had been a devoted church member—an Episcopalian, like my wife's sister R——, and to-day she is a firm believer in the truth of Spiritualism, although like R—— she continues her intimate relations with the church. So also Mrs. S——, whose husband so frequently showed himself, had no faith in these things,

but no person living is now able to make her believe that she has not seen that husband since his so-called death, or had her hand clasped affectionately in his, or that she has not conversed with him. The others present at these séances were full or partial believers in Spiritualism, but all were decided in their expressions of gratification, and of acknowledgment of the strength which their faith had derived from these manifestations.

I would add that at the termination of the second séance, the spirits made the request that we should make as few changes as possible in our circles by introducing strangers, as each introduction endangered the magnetic relations existing between us, and called for a readjustment, and we complied with this request so far as we conveniently could.

When our séances were discontinued it was with the understanding on both sides that they should be resumed in September. On the sixth of this month Dr. and Mrs. Kenney visited us, and remained during the evening. About 8 o'clock, while we were conversing, during a pause in the conversation he remarked that he had not, while in the room, felt Old John about him. He made a similar remark in perhaps half an hour afterward, and I replied that probably he would come by and by. About 9 o'clock he was suddenly controlled by Big Bear, who, after greeting us all, seated himself in front of me on the floor, and placed his arms (the arms of the medium) across my knees, and in an excited, impatient manner told me that there would be no more materializations; but that Old John was absent engaged with some higher spirits endeavoring to obtain their consent to continue our sittings. Upon my asking why their consent was necessary, he replied that he would now tell me what he had not before spoken of; that Old John was not at the head of the business, as he in his simple vanity was quite willing we should suppose. That there were eight wise spirits directing the operations, one of whom was a celebrated English chemist, and they were all scientific spirits, and at every séance they had brought with them a machine which they used, and this was essential as a means for the accomplishment of their purposes. He said that a few days before, when he—Big Bear—and S—— (my brother-in-law) visited these spirits for the purpose of requesting them to resume operations, they had informed them that they could not assist at any more séances. That spirits on a higher plane, who supervised the medium, and the spirits immediately controlling him, had forbidden them to use him any more for materializing, as they had found that his power to heal was becoming affected injuriously by such use; and besides, the scientific spirits had come to the conclusion to desist, as the spirits around other mediums whom they used for materializing had found fault with them for using Dr. Kenney for like purposes, as they believed that it diminished their power to effectually use these other mediums. These scientific spirits also stated that they were engaged every evening, excepting one, with these different mediums; that twice a week they visited England, and produced manifestations through mediums there, and through one of these—a young lady of a noble family—they were effecting materializations surpassing anything wil-

nessed elsewhere ; and Big Bear stated that one evening when he and some of my spirit friends were present, nine spirits palpably appeared, who mingled with the sitters and permitted them to clasp their hands and otherwise satisfy themselves of their materiality, and who freely conversed with them while the medium was sitting quietly with them, no cabinet being used. These manifestations, he said, were strictly guarded against publicity.

He also said that the scientific spirits before mentioned, had stated, that being thus employed all the other evenings in the week, they met us with their power and spiritual vitality greatly diminished, and they necessarily, though unintentionally, drew so much from the accumulated and hitherto carefully guarded forces and elements of our medium as to endanger his special healing power, and as he was one of the best healing mediums in the world, they agreed with his supervising intelligences that it was best to not resume our séances.

Our disappointment was as great as that of Big Bear, and he said that all our spirit friends were equally disappointed, and that they would do everything in their power to overcome the difficulty. When the medium again became conscious he also expressed his regret at the necessity which compelled this cessation of operations through him, and more especially as his wife had but the previous day consented that he should proceed in this work, she having until now viewed these sittings with dislike, apprehending the very result that now was assigned as the cause of their being discontinued.

The next day Dr. Kenney again visited me, and was controlled by Old John, who corroborated Big Bear's story, and in turn gave expression to his disappointment, but stated that he still had hopes that the difficulty might be surmounted, though he did not say in what manner. In a short time Big Bear assumed control, and explained to us in what way the medium might possibly be used without injury to his healing powers. He stated that after much consideration of the subject, and conversation with the scientific and other spirits interested, my friends had been informed that if they could find other scientific spirits who had acquired a proper knowledge of the processes by which materializations are effected, and who had no other engagements to operate with any other medium, and who would make none while using him, they would consent to our medium being so used. But should they then still find that his healing powers were affected injuriously, they would be compelled to thereafter forbid any further attempts to materialize through him. Big Bear added, that all now depended upon their being able to find and secure the services of the proper scientific spirits, and this would be determined in a few days.

October, 4th.—I called on Dr. Kenney, and Old John informed me that my spirit friends had arranged with some scientific spirits to take charge of the materializing at my house, and all that now remained was to report to the "high spirits" their success, and obtain their consent for the resumption of the séances, and that he—Old John—would let me know whether this had been obtained by the succeeding Wednesday, the 7th inst.

October 7th.—Dr. Kenney called at my house, and Old John con-

trolled him, and said my father and other spirit friends were present, and that Big Bear desired to converse with me. Big Bear then assumed control, and said that the supervising spirits had given their consent ; but before the medium left his house to visit me, his wife had requested him to control, and had told him that she had consented to her husband's sitting for materializing at my house, for the reason that she desired to please her husband and us, but she had observed after his sittings last summer that he always was nervous and excitable for a day or two, and that as she knew she would not remain long in earth-life, she was desirous that he should do nothing to disturb his feelings, or cause him to be irritable, as this made her feel very uncomfortable ; but still, if it were necessary for him to sit, and if his failing to do so would cause disappointment, she would not oppose it. Big Bear said she appeared to feel very bad about it, and was affected to tears, and expressed her apprehensions that her husband would injure his healing powers, and she was loath to have him do anything that would produce this result, as upon them depended their means of living. He said that many of my friends were there present, as also two of the scientific spirits who had consented to superintend the materializations, and that they were now all present for the purpose of conferring with us about this difficulty, and he desired me to state what I thought it best to do under the circumstances.

Without hesitation I said I thought it would be highly improper and unkind to proceed in opposition to her wishes. He replied that all our friends present thought the same, and they were gratified to find I was of their opinion, for now our séances could be postponed with the approbation of all parties interested, and it was quite probable that at some future time they could be resumed. He added, that our spirit friends were as much disappointed as we, but like us they felt compelled to do what was for the best.

THE END.

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H. G. T. S.



from 1



the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 1999).

There is a growing awareness of the need to address the needs of people with mental health problems. The Department of Health (1999) has set out a vision for the future of mental health care, which includes a commitment to 'improving the lives of people with mental health problems'. This vision is based on the principles of recovery, which focuses on the individual's strengths and abilities, rather than on their diagnosis. Recovery is a process, and it is not always linear. It is a journey that involves working with the individual to develop a plan that meets their needs and goals.

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